



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. *Alif-Lam-Meem*.¹

الم

2. *Tha'leka*² (*afar-that-it*)^x (*is*) The Book^x no suspicion³ ^in it^{x^}, [*it*^x] (*is*) a divine-guidance^{x4} for the *muttaqeena*^{x5} (*reverential guarders against Allah's displeasure*)^x.

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى

لِّلْمُتَّقِينَ

3. Who^r believe they^z by the invisible, and *youqeymona*⁶ (*they^z up-to-fulfill the prescribed obligations of*) the Prayer^w and of what We provided them expend they.^z

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ

الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

4. And who^r believe they^z by what (*had been*) descended to you^g and what (*had been*) descended of before you^g and by the Hereafter^w they (*are*) *youqenoona*⁷ (*they^z believe with certitude*).

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا

أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

5. Those (*are*) on a divine-guidance from their Lord; and those, they (*are*) the thrivers.

أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ

وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

¹ See the *Lexicon* attached to this Translation for a commentary on this.

² The word “ذَٰلِكَ” has three distinct meanings: first as a demonstrative pronoun; second as a possessive particle; third as a conjunctive pronoun. Of our concern here is the first i.e. as a demonstrative pronoun. As such it's made up of three distinct components: (1) the particle “ذَا” = the demonstrative pronoun for near, singular, masculine, the animate or the inanimate; (2) the “لَا” = for the “afar,” and (3) the “كَ” = ضمير المخاطب “for the addressee's pronoun. There is no English equivalent per se for “ذَٰلِكَ.” I believe it is best rendered as “afar-that-it”. So, “be-that” for “ذَا,” “afar,” for “لَا,” “it” for “كَ” which is: “the fact” or “the reality.” In this particular case, we want to point out the reason for the “be-that-afar-it,” referring to the book, because, and Allah knows best, (A) The Qur'an was still descending (i.e. in its entirety was not yet completed) from the loftiest and highest source, Allah, SWT; and (B) its status in Earth is loftiest and most high. Hence no untruth could touch it in any way, form, or shape. There is more about “ذَٰلِكَ” in the *Lexicon* attached to this Translation. Clearly the demonstrative pronouns in English are not as descriptive as their Arabic counterparts. See *كتب النحو والصرف*.

³ The word: “رَيْب” = Suspicion and the word “شَك” = Doubt, both share some common grounds but the words are not synonymous. Unfortunately all the numerous translators I came to know of, save this translator, use “شَك” when they should have used “رَيْب” in this particular aspect. I can not fathom that, except perhaps some being not of an Arabic tongue extraction or erudition may be is the root of, if not all, the problem. Others of Arabic tongue extraction and erudition fell in the trap of a faulty follower-ship. Doubt is a state of indecision towards various alternatives with neutral i.e. no malign intent associated with such a state of indecision, because of uncertainty. Suspicion on the other hand is doubt with insupportable preponderance of malign intent or an accusative attitude, and thus caution and may be even aversion in the mind or attitude of the suspecting person towards what is being suspected. In other words such an insupportable attitude is on the basis of flimsiest of presumption, in fact without any concrete evidence whatsoever. Thus, right from the beginning the suspecting person would claim to ascribe fallacy or evil to what is being suspected. But since the facts do not support such a claim it would be void and null. So, “رَيْب” and “شَك” although share some aspects each is distinct from the other. And The Qur'an from its inception till the end of Time and beyond there is “no suspicion in it,” as no one would ever be able to prove anything against it. It is the word of Allah, how could it be other than being with “no suspicion in it”.

⁴ The word “هُدًى” or “هُدَايَة” in Arabic is clear to be “aright-guidance,” not just mere “guidance” as in English, i.e. in the literal sense of “guidance” means: “ushering,” “showing,” “leading,” “piloting,” “steering” etc.

⁵ See the *Lexicon* attached to this Translation for this special word and its significance.

⁶ The word “يُقِيمُونَ” is rooted in “أَقَامَ” = upheld. linguistically “أَقَامَ” means:

“أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً.”

So, “يُقِيمُونَ” means they: (1) Uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and how (it^w) to be done was established and revealed by Allah. Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it^w.

⁷ That is they are absolutely certain.

6. Verily who ^r unbelieved they ^z equal on them whether you ^g warned them or not warned them [you ^s], not believe they. ^z	إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾
7. Sealed ⁸ Allah on their hearts, and on their hearing, and on their <i>abssa're</i> (<i>insights/ discernments</i>) (<i>is</i>) an overlay ^w and for them (<i>is</i>) a great torment.	خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَرِهِمْ غِشْوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾
8. And of the mankind who ^p says [<i>he</i>]: we believed by Allah and by The Day [The] Last while not they (<i>are</i>) surely believers.	وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتِيهِمْ الْآخِرُ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾
9. Mutually beguile ⁹ they ^z Allah and whom ^r they ^z believed; and not beguile they ^z except their selves ^w while not perceive they ^z .	يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ اللَّهَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾
10. In their hearts (<i>is</i>) an illness; ¹⁰ so augmented them Allahan illness; and for them (<i>is</i>) a painful torment by what were they ^z lying.	فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾
11. And if (<i>had been</i>) said for them: let-not corrupt you ^z in the land ^w /Earth ^w said they ^z : verily only we (<i>are</i>) reformers.	وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾
12. Indeed; verily they, they (<i>are</i>) the corrupters, [and,] but not perceive they ^z .	أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٢﴾
13. And if (<i>had been</i>) said for them: let-believe you ^z just-as believed the mankind, said they ^z : do we believe just-as believed the mooncalves; indeed; verily they, they (<i>are</i>) the mooncalves; [and,] but not know they ^z .	وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٣﴾
14. And if met/encountered they ^z whom ^r believed they ^z said they ^z : we believed; and if they ^z secluded (<i>cloistered they^z</i>) to ¹¹ their Satans, said they ^z : verily we (<i>are</i>) with you ^b verily only we (<i>are</i>) <i>mustab'zeoona</i> (<i>we are affirmable-jesters/ affirmably-jesting</i>).	وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ﴿١٤﴾
15. Allah <i>yastab'zeo</i> (<i>affirmably-jests</i> [He]) by them and protracts them in their excessiveness addle they ^z .	اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾
16. Those (<i>are</i>) who ^r they ^z purchased ¹² the misguidance-she ^v by the divine-guidance ^x ; so neither profited-she ^v their	أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ

⁸ That is closed *hermetically* and *determined irrevocably* or *consummated/ concluded*.

⁹ The word “يُخَادِعُ”=beguile. *Linguistically* it has *several* meanings, among them (1) engaging in mutual deception/cheating, in order to gain personal benefits; and (2) withholding boon-giving. See *الهادي و اللسان* for the meanings. Thus, clearly Allah has absolutely no need to gain by engaging in such loathsome human traits. So when He “beguiles them,” means He withholds his boon-giving to them, hence causing them defeat, as all beings survive because of His continuing boon-giving. Also “يُخَادِعُ” like “يُعَاقِبُ” as “يُعَاقِبُ اللصَّ” does not necessarily means mutuality. So “يُخَادِعُونَ اللَّهَ” does not necessitate mutual action.

¹⁰ The word “illness,” a disease of body or mind. That is in his “heart” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

¹¹ See the *Lexicon* attached to this Translation for discussion of the significant differences in Arabic between “to their devil,” “with their devils,” and “by their devils.” In essence “to”: indicates subordination to the devils, i.e. their devils teach them; “with” indicates equality/ collegiality with the devil; “by” indicates superiority as emperor versus king.

¹² The Arabic words: (a) “اشْتَرَى” and (b) “بَشَرَى” occur time and again in The Qur’an. Many people confuse their meanings. As a rule, mostly and generally: (a) “اشْتَرَى” means purchased and (b) “بَشَرَى” means sold; although on some rather rare occasions the reverse may be true. It is the context, which will govern the exact meaning. In this great *Ayah* the rule holds well.

trade ^w and nor were they ^z <i>muhtadeena</i> ¹³ (they who found and accepted the divine-guidance ^x).	بِالْهَدَىٰ فَمَا رِيحَتْ تُجَرَّتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾
17. Their parable ^x /example ^x (<i>is</i>) as a parable ^x /example ^x (of) whom ^x <i>istawqada</i> ¹⁴ ([he] affirmably kindled) a fire ^w then <i>lamma</i> (when/whence) lighted-she ^y what (<i>is</i>) around him, went ¹⁵ Allah by their illumination and left them [He] in darknesse ^w not sight/discern they ^z .	مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾
18. <i>Sommon</i> (deaf people), <i>bokmon</i> (born dumb-mute people), <i>omyon</i> (blind people) ¹⁶ so they return not.	صُمٌّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾
19. Or as <i>ssayyeben</i> ^x (gliding-rain-laden-cloud) ^{x17} of the sky ^w in it ^x darknesse ^{w18} and a thunder and a lightning; they ^z make/emplace their fingers in their ears from the thunderbolts ^w <i>badhara</i> (in caution of) the death ^x ; and Allah (<i>is</i>) Surrounders by the unbelievers.	أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَنُقُرٌّ يُجْعَلُونَ أَصْبَعُهُمْ فِيْٓ أَذَانِهِم مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾
20. Almost the lightning ^x snatches (off/away) their <i>abssa'ra</i> (insights/discernments), everywhen it ^x lightened for them they ^z walked in it ^x ; and if [<i>it</i> ^x] darkened over them they ^z upped; and had Allah willed [He] surely (would have) gone ¹⁹ by their hearing, and their <i>abssa're</i> (= <i>abssa'ra</i>); verily, Allah over every thing (<i>is</i>) Omnipotent.	يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾
21. O you the mankind: let-worship you ^z your ⁿ Lord, Who created you ^b [He] and whom ^r of before you ^b ; <i>la'alla</i> ²⁰ (craving currently unavailable deed that/perhaps) you ^b <i>tattaqoona</i> ²¹ (you ^x reverentially guard not to displease Allah).	يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾
22. Who [He] made for you ^b the Earth ^w a bed ²² and the sky ^w a <i>be'na'an</i> ^{x23} (a build-in-progress) ^x and [He] descended from	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ

¹³ See the *Lexicon* attached to this Translation for “muhtadee” and its plural “muhtadoon”/ “muhtadeen.”

¹⁴ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

¹⁵ Notice this great *Ayah* says: “went Allah = ذَهَبَ اللَّهُ,” i.e. intransitively, and not “أَذْهَبَ اللَّهُ” = “caused to be gone.”

¹⁶ The words “صُمٌّ, بُكْمٌ, عُمَى” all are plural nouns while their closest English corresponding equivalents all are adjectives and so in English no plural for any except to associate the respective word with a plural noun “people.”

¹⁷ The word “صَيْبٌ” has three distinct meanings: (1) rain, (2) gliding-rain-laden cloud, (3) rain-laden cloud. See *البصائر*.

¹⁸ Darknesse could be a multiplicity of darkness, darkness in each dimension or direction; or a compound degrees of darknesse.

¹⁹ The word “ذَهَبَ,” i.e. intransitively not “أَذْهَبَ,” translated as (would have) gone, as “gone” stands for many meanings, among them: to become weak; fail; come apart; break up; cease living; die. See *The American Heritage Dictionary*.

²⁰ The Arabic word used here is specifically “*la-alla-kum*,” made up of two words, “*la-alla*” and “*kum*.” “*La-alla*” = “craving currently unavailable deed, perhaps abridges it.” Another Arabic word “*asa*,” = *may*. The two words are frequently used in The Qur’an. Linguistically, both words are particles of hope, craving, and uncertainty. However, explainers of The Qur’an say both are particles of certainty, if the action is from Allah, realization of which is always sure and definite. The second part of the word is “*kum*” = the pronoun for “you.” Thus, here “*la-alla-kum*” = certainly. Thus, if you^f were to worship yourⁿ Lord you^f will be (certainly) righteous.

²¹ The word “تَتَّقُونَ” = “*tataqoon*,” based on the Arabic word “*waqa*,” linguistically meaning: took all the precautions to secure and protect (any thing) from any harm. Hence, “*tattaqoon*” means: “you^f reverentially guard against Allah’s displeasure” by adhering to Allah’s Criteria of prescription and proscription. There is no English equivalent for “*taqwa*,” i.e. reverential guarding against Allah’s displeasure. The English word “piety” surely falls short of “*taqwa*.” See the *Lexicon* attached to this Translation for both “*tattaqoon*” and “*taqwa*.”

²² The Arabic word “فِرَاشًا” literally means (1) “mattress,” or (2) “carpet,” or (3) figuratively the word “فِرَاشًا” is used to also mean (3) “wife” or (4) the entire earth as it spreads and extends as a bed. See *اللسان*.

²³ The word “بِنَاءًا” = “*benā-an*” is made up of two parts “*benā*” and “*an*.” The “*an*” is a grammatical nunnation at the end of an objective noun; and “*be’na*” is a word which means: (1) a build-in-progress, for example in conjunction with: “And the Heaven * We built it * by *ay’den* (divine Might), and verily We surely (are) expanding/expanders.” (S51:47). Also it could mean: (2) first time going in privacy with a bride after the formal wedding contract is officiated, and clearly such a wedding is taken to be subject to the vicissitudes of human nature and life.

the sky^w a water^x; then *akbraja* ([He] produced/emerged) by it^x of²⁴ the *thamara'te^w* (trees/plant-crops/fruits) ^w a *rez'qan^x* (provision/victuals for sustenance)^x for you^b; so let-not make²⁵ you^z for Allah compeers while you^f know.

بِنَاءٍ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ
أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

23. And *en*(if) you^c were in suspicion of what *naẓẓalna* (repetitively descended We) on Our *abde²⁶* (slave), then *oto*(let-come you^r) by a *Sura'ten²⁷* (division of The Qur'an) ^w of its^x like; and let-summon you^z yourⁿ witnesses/testifiers²⁸ of lesser than/- without Allah, *en* (if) were you^c *ssa'dequeena* (always-truth-enforcers).

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ
عِبَادِنَا فَآتُوا بِسُورَةٍ مِثْلِهِ
وَأَدْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

24. Then *en*(if) you^z did not and (*shall*) never do you^z then *ettago* (let reverentially self-protect you^z from) 'The Fire^w which^u its^w fuel²⁹ (are): the mankind and the rocks^w (it had been) prepared-she^y for the unbelievers.

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا
النَّارَ الَّتِي وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

25. And *bashsher³⁰* (let-tell [you^f] pleasant tidings) whom^f they^z believed^x and they^z worked the righteous-works^w; verily for them^x (are) gardens^w run^w from under it^w the rivers; every-when *ruzeqo* (they^z had been provided/rationed) from it^w of³¹ a *thamaraten^w* (trees/plants crops/fruits) ^w a *rez'qan^x* (provision/victuals for sustenance)^x said they^z: this (is) which^x *ruzeqna* (we were provided) of earlier; and *oto³²* (they^z had been given/churned out) by it^x a similar; and for them^x in it^{w33} (are) spouses^w (wives) *mutabharaton* (she-they had been purged) and they (are) in it^w immortals.

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى
مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا
مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا
الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَتُوا بِهِ
مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ
وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

26. Verily Allah not (feels)-discomfit³⁴ to strike [He] a parable^x- /example^x certain,³⁵ a mosquito^w and what (is) atop/above³⁶

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا

24 The word "of" here implies remarkable significance, connoting, and Allah knows best, that all the crops (i.e. all the varieties of fruits and vegetables) brought about and known in this world are but only a fraction of a much larger whole be it in this world or the Hereafter, in the treasure of Allah.

25 The word "جعل" has at least nine distinct linguistic meanings and a tenth "religious" meaning. Thus Linguistically: (1) appointed or designated, (2) some thing was not and now is, (3) named, (4) eyed, (5) started, (6) created, (7) made, (8) put in place, (9) put on top of each other. On religious basis, (10) it means: and continue the status as it currently stands or improves it, as in (S2:128).

26 The word "ab'de" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an eye-opener elaboration. It's an absolute honor to be Allah's "ab'de"-as that means, among other meanings, that one is FREE and could not be owned by any other.

27 See the Lexicon attached to this Translation for this proper name of a division of The Qur'an.

28 These are the idols whom they worshipped and claimed to bring them closer to Allah; or the ones who bear witness by seeing or hearing of some thing, especially the linguistic orators and rhetoricians who render judgment as to the best poem or speech. They were challenged to call on all their helpers, except Allah, of all the idols and the linguistic orators and rhetoricians to come to their assistance to produce the like of The Qur'an.

29 The word "الوقود، بفتح الواو" is firewood, but also it could mean any fuel. See اللسان.

30 See the Lexicon attached to this Translation for *bashshara/youbashshero/mubashsheron* = بَشِّرًا يُبَشِّرُ أَمِيرًا.

31 This prepositional word, "of," is to indicate portioning, i.e. some thing is a part of a larger whole.

32 The word "أَتُوا" perhaps lends itself to two distinct meanings: (1) as translated above, and (2) to mean "churned out," rooted in "إِثَاءَ," i.e. like churning of trees yielding their fruits or the buttermilk when shaken it churns out butter. Clearly Paradise's trees once picked its fruits are immediately replenished by an identical twin of whatever was picked, i.e. replacing whatever was picked, so the tree-fruit remains as if not picked.

33 This "ir" refers to the gardens that have eternally good abode, good supply of good food, good water, and pleasure of matrimony with spouses.

34 The word "يستحي" is an intransitive verb, and the closest English equivalent to it is "discomfit," a transitive verb. So to circumvent that I parenthetically prefixed "discomfit," the noun, with "feel" in its intransitive sense.

35 See the Lexicon attached to this Translation regarding, the indefinite/infinite article = "بِا المصدرية."

36 The particle "ما" and the words "فما فوقها" in this Ayah all deserve a pause for pondering. First the particle "ما" = "بِا المصدرية" = the infinitive particle for greatest intensity, i.e. intensifying the mosquito and what is beyond it^w. Second "and what (is) above it^w." Clearly the "فما" in "فما" is coupling or conjunctive particle meaning and whatever that which could be above it^w, i.e. positively or negatively, i.e. to say: larger or smaller than it^w. See إعراب القرآن، لمحمود صافي. Lately it has been reported in the scientific community that there is a microscopic "thing" atop of the mosquito.

it^w; so as-to whom^r they^z believed^x so they^z know verily it^x (is) the right^x from their Lord; and as-to whom^r they^z unbelieved^x then they^z say: what wanted Allah by this a parable^x/example^x; [He] misleads by it^x multitude and [He] divinely-guides by it^x multitude; and not [He] misleads by it^x except the *fa'seeqeena*^{x37} (rebels vis-à-vis Allah's command)^x.

مَا بَعُوضَةٌ فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٦٦﴾

27. Who^r breach they^z Allah's covenant^x from after His *meetha'qe*^x (ratified-covenant)^x and sever they^z what Allah commanded by it^x to/that ([it] be) joined; and they^z corrupt in the land^w/Earth^w those they (are) the losers.

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِمْ أَنْ يُوْصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ، أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٧﴾

28. How you^z unbelieve by Allah while you^c were dead and then [He] quickened you^b; afterwards³⁸ [He] deadens³⁹ you^b; afterwards [He] quickens you^b, afterwards to Him (to be) returned you^z.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٦٨﴾

29. He Who created for you^b what (is/are) in the Earth^w together; afterwards *istawa*⁴⁰ ([He] set Himself) to the Heaven^w and *sawwa*⁴¹ ([He] set/evened/proportioned) ^w them^y seven Heavens^w and He (is) by every thing Omniscient.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٩﴾

30. And *edh* (when) said your^r Lord for the angels: verily I am making in the Earth^w a vicegerent⁴²; said they^z: do [You^s] make in it^w whom^p [he] corrupts in it^w and [he] sheds bloods; while we *nusabbeho*⁴³ ([we] single You^s as excelling in all good qualities/ that You^s transcends all shortcomings/ and that You^s are unique all around) by Your^r Praise and [we] sanctify for You^s! Said [He]: verily⁴⁴ I [I] know what not you^z know.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٧٠﴾

31. And [He] taught Adam the names^x, all (of) it^w; afterwards [He] showed them on/over⁴⁵ the angles then said [He]: *anbe'oney* (let-inform Me you^r by piece-of-significant-and-availing-news) by names (of) these *en* (if) you^c were *ssa'dequeena* (always-truth-enforcers).

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧١﴾

³⁷ See the *Lexicon* attached to this Translation for the word *fa'seeqoon* and its grammatical inflections.

³⁸ The word “ثُمَّ” has the connotation of “lagging” or “slacking,” i.e. taking effect at a latter time.

³⁹ The word “أَمَاتَ,” in “يُمَيِّتُكُمْ” is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

⁴⁰ The word “اسْتَوَى” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made, done, or ripened (as in the case of food or fruit). It is of paramount importance to mention here that in the case of Allah, the “how” did He “استَوَى” is not knowable, because there is nothing to compare Allah to/with to know the “how” of His action. He is unlike any thing known or knowable.

⁴¹ The word “sawwahunna” is made up of two parts, the word “sawwa” and the pronoun “hunna.” The word “sawwa” has many meanings: (1) made qualitatively perfect, quantitatively complete, and proportionally balanced. (2) Fixed. (3) Destroyed and leveled to the ground. (4) Straightened. (5) Balanced. The suffixed pronoun “hunna”= them, a feminine plural.

⁴² The word “خليفة” means: (1) a vicegerent; (2) the one that replaced another who was before him. For example: Allah made each generation to follow or replace another. The word “خليفة” is a masculine and the “ة” in “خليفة” is for intensification as in علامة. See تفسير البيضاوي وروح المعاني لـ الألويسي.

⁴³ The word “nusabbeho,” means: we single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around.

⁴⁴ This word “verily” here is introduced to intensify “إني,” which is in fact “إن” and “ني.”

⁴⁵ Note that “على” = “on/over,” is adverb of time/place, i.e. circumstantial, state or condition. See المعني.

32. Said they ^z : <i>subhana</i> ⁴⁶ (hallowedly and marvelously we deem You ^g transcending all defects and we solemnly stand in awe and utmost consecration of) You ^g no knowledge for us except what You ^g taught us; verily You ^g , You ^s (are) The Omniscient, The <i>Hakeemo</i> ⁴⁷ (infinite <i>bekmah</i> ⁴⁸ Possessor).	قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾
33. Said [He]: O, Adam, <i>anbe'hum</i> (let-informed them [you ^r] by piece-of-significant-and-availing-news) by their names; then <i>lamma</i> (when/whence) <i>anba'abum</i> (he had informed them by piece-of-significant-and-availing-news) by their names, said [He]: have [I] not said [for] you ^b that I know the Heavens ^w and the Earth's ^w invisible; and [I] know what you ^z disclose and what you ^c were concealing.	قَالَ يَتَّادُمْ أَنْبِئُهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾
34. And <i>edh</i> (when) We said for the angels: let-kowtow you ^z for Adam; so they ^z kowtowed except Eblisa (<i>Satan</i>) <i>aba</i> ⁴⁹ ([he] categorically refused) and <i>istakbara</i> ⁵⁰ ([he] affirmed his prideful haughtiness) and [he] was of the unbelievers ⁵¹ .	وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾
35. And We said: O, Adam let-reside [you ^r], you ^s and your ^t spouse the Paradise ^w ; and let-eat [you ^r] both from it ^w opulently whence [you ^r] both willed; and let-not [you ^r] both near this ^{w52} the tree ^w ; then, [you ^r] both (would) be of ⁵³ the <i>dha'lemeena</i> ⁵⁴ (injustice-doers).	وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾
36. Then (caused) them both (to) slip the Satan <i>a'n</i> (off) it ^w ; so [he] exited them both from what both were in it ^x ; and We said: <i>ehbetto</i> ⁵⁵ (let-you ^r alight/touch-down/dwel-basely/-emigrate/immigrate), some (of) you ^b for some foe ⁵⁶ ; and for you ^b in the Earth ^w /land ^w (is) a <i>mustagarron</i> ⁵⁷ (permanent-abode/ultimate realization) and a <i>mata'aon</i> ⁵⁸ (resource of transitory worldly delights) to a while.	فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾
37. So <i>talaqqa</i> ⁵⁹ (received/took bestowal) Adam from his Lord words ^w ; so [He] relented on him; verily He, He (is) The <i>Tanwbo</i> (iterative Acceptor of penitence) <i>Ar-Rahee'mo</i> (The iterative mercy Giver).	فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

⁴⁶ The word "*subhanaka*" = "سُبْحَانَكَ" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سُبْحَانَ" or "سُبْحَانَهُ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render "*subhanaka*" = "سُبْحَانَكَ" concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

⁴⁷ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

⁴⁸ See the *Lexicon* attached to this Translation for "*bekmah*."

⁴⁹ The words *aba* = "أَبَى" = "إِمْتِنَاعًا لَا رَجُوعَ فِيهِ" means categorically (absolutely, without exception) refused a definitive refusal with the intention of never to yield. So, it is not just simply refused.

⁵⁰ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word..

⁵¹ The word "الكافرين" = "the unbelievers" here could also mean "the ingrates."

⁵² The singular pronoun for a tree^w is feminine that is why its demonstrative case as here is a "this^w".

⁵³ It is important to note here the phrase "of so and so," if a person is a "wronger" or "of wrongers" the two have significant differences. The "wronger" could have done the wrong/wrongdoing once or so; but "of wrongers" signifies frequent and continual wrongdoing by the wronger.

⁵⁴ The "الظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

⁵⁵ The word "اهبطوا" rooted in "هبط" meaning alight/touch-down/dwelt basely/dwelt in evil. See اللسان. Additionally it also could mean: emigrate/immigrate, as in *Ayah* (S2:61): "اهبطوا مصرًا" = *ehbetto Misran* = Egypt/any-town.

⁵⁶ The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see اللسان and الهادي.

⁵⁷ Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently.

⁵⁸ The word "متاع" = "mata'a" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight. See *Lexicon* attached to this Translation for more elaboration.

⁵⁹ That is, and Allah is knowinger, by inculcation, inspiration or instruction.

38. Said We: *ebbetto* (let-you^z touch-down/ dwell-basely/ emigrate-/immigrate) from it^w together; then when⁶⁰ *ya'teyann* (assuredly comes to) you^b from Me a divine-guidance, so whoever [he] followed My divine-guidance then neither a fear (is) on them, and nor they sadden. قُلْنَا أَهْبَطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾
39. And who^r unbelieved they^z and denied they^z by Our *Aya'te^w* (messages/signs/proofs) those (are) The Fire's^w companions; they (are) in it^w immortals. وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾
40. O, Israel's sons⁶¹ let-remember you^z My boon^{w62} which^u *an'amto⁶³* (I had graced bounteously and ennoblingly the most desirable and delighting boons) on you^b; and let-fulfill⁶⁴ you^z by My covenant^x I fulfill by yourⁿ covenant^x; and *eyyaya⁶⁵* (indeed exclusively Me) so let-you^z dread [Me]⁶⁶. يَبْنَئِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّيَ فَارْهَبُونَ ﴿٤٠﴾
41. And let-believe you^z by what I descended (i.e. of *Qura'n^x*) *mussa'ddeqan⁶⁷* (accepter as credible) for what (is) with you^b; and let-not be you^z first unbeliever/rejecter⁶⁸ by him/it^x; and let-not purchase you^z by My *Aya'te^w* (messages/signs-/proofs) a little price; and *eyyaya⁶⁹* (indeed exclusively Me) so *ettago'ne* (let you^r reverentially guard against My displeasure)⁷⁰. وَأَمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّيَ فَاتَّقُونَ ﴿٤١﴾
42. And let-not confound⁷¹ you^z the right^x by the falsehood^x and [let not] conceal you^z the right^x while you^f know. وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾
43. And *aqemo⁷²* (let-you^r up-to-fulfill the prescribed obligations of) the Prayer^w and *aa'to* (let-you^r accord and fulfill the obligations of) the *Zakata^{w73}* (prescribed portion of personal possessions)^w and *erka'o* (let-you^r markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees) with the *ra'keyeena* (he-they-who markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer). وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

⁶⁰ This “إِمَّا” is really “إِنْ” added to it “مَا” for affirmation, making the happening a matter *only* of “when.” For some elaboration see *الذّر المصون، لـ احمد الحلبي*.

⁶¹ The word “بَنِي” is the grammatically inflected (modified) plural for “ابن” which means “son,” not child per se, as child could mean a male or a female. However, it is rather common for The Qur’an to address the male gender but definitely includes by implication the female gender for the intention of the message. Clearly there is wisdom, from The Ultimate Wisdom Possessor, Allah (SWT), knew it some and did not know it some, for every word usage in The Qur’an. For example, addressing the male gender The Qur’an says: O, you *he-believers*, but obviously intending the inclusion of the female gender too. However, some time, specifically addressing each individually, as: O, you *he-believers* and *she-believers*. Hence, to be contextually accurate we should say: “O, sons of Israel,” not “children of Israel.” But clearly, although the statements address the male gender of Israel’s offspring, in the persons of his sons, the female gender is included vis-à-vis the message being conveyed.

⁶² See the *Lexicon* attached to this Translation for “ne’amah” (“boon”).

⁶³ The word “أنعم” in “أنعمت” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by “أنعم.” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

⁶⁴ The word “أوفوا” from “الوفاء,” meaning gathering the last component of any obligation to make it a whole. So, “أوفوا” means you endeavor and gather the last part of an obligation and fulfill it.

⁶⁵ The word “إِيَّايَ” = “أداة تأكيد لضمير منصوب” = an article of intensity for an objective pronoun.

⁶⁶ The letter “ن” in “فَارْهَبُونَ” by Arabic (linguistic) Rule, is called “نون الوقاية او العمداء، حيث لا يستغنى عنها” which precedes the speaker’s pronoun “ي.” The speaker’s pronoun “ي” in “فَارْهَبُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat’s* end harmony (rhyme). See *إعراب القرآن، لمحمود صافي*.

⁶⁷ The word “mussaddeqan” is more than an “affirmer,” it is acceptor of the referent as credible.

⁶⁸ The word “كافر” rooted in “الكران” so lending itself to be both either rejecter/repudiator or unbeliever. See *البصائر*.

⁶⁹ The word “إِيَّايَ” = “أداة تأكيد لضمير منصوب” = an article of intensity for an objective pronoun.

⁷⁰ The letter “ن” in “فَاتَّقُونَ” see footnote 131 above.

⁷¹ The word “تلبسوا” = “confound” comes from “تلبس، أو لبس، أو لبس” all meaning confused the issue. So those who “confound” the issue as if they cover it or mix it as to make it seemingly “indistinguishable” so the confounders mislead the people.

⁷² The word “أقيموا” is rooted in “أقام” = uphold/sustain/maintain.

⁷³ See the *Lexicon* attached to this Translation for the word *Zakah* and its implications of augmentative blessedness.

44. Do you ^z command the mankind by the <i>berre</i> ⁷⁴ (<i>the dutiful obligation/ lawful obedience</i>) and you ^z forget your ⁿ selves ^w while you ^f recite the book ^x ; do then not reason you ^z .	﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴾
45. And let-seek you ^z assistance by the patience and the Prayer ^w . And verily it ^{w75} (<i>is</i>) certainly big ^w except on the <i>khashe'eena</i> ⁷⁶ (<i>they who: totally subdued their body, sight, sound, and markedly bow in the Prayer</i>).	﴿ وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴾
46. Who ^r they ^z presume that they <i>mulago</i> (<i>they^z are meeting with</i>) their Lord, and that they (<i>are</i>) to Him returnees.	﴿ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴾
47. O, Israel's sons: let-remember you ^z My boon ^{w77} which ^u <i>an'amto</i> ⁷⁸ (<i>I had graced bounteously and ennoblingly the most desirable and delighting boons</i>) on you ^b and surely I preferred you ^b over the worlds ⁷⁹ .	﴿ يَبْنَئِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴾
48. And <i>ettago</i> (<i>let you all reverentially self-protect in</i>) a day (<i>in which</i>) no self ^w requites a ⁿ⁸⁰ (<i>about another/ instead of another</i>) self ^w a thing; nor (<i>to be</i>) taken/accepted from it ^w an intercession ^w ; nor (<i>shall be</i>) taken from it ^w <i>adlon</i> ^x (<i>ransom-/ compensation</i>) ^x ; and nor (<i>are</i>) they (<i>to be</i>) succored.	﴿ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴾
49. And <i>edh</i> (<i>when</i>) <i>naijaynakum</i> (<i>We repetitively delivered you^b</i>) from the Pharaoh's <i>aal'e</i> (<i>family, house, kin, chiefs, followers</i>), they ^z afflict you ^b ill-the-torment; <i>youthabbebona</i> (<i>they^z iteratively slaughter</i>) your ⁿ sons and <i>yasta'hyouna</i> ⁸¹ (<i>they^z affirmably-let-live</i>) your ⁿ women; and in <i>tha'lekum</i> ⁸² (<i>collective-afar-that</i>) (<i>is</i>) a great essay from your ⁿ Lord.	﴿ وَإِذْ نَجَّيْنَكُمْ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴾
50. And <i>edh</i> (<i>when</i>) We sundered by you ^b the sea; then <i>anjay-nakum</i> (<i>We delivered you^b</i>) and We drowned the Pharaoh's <i>aala</i> (<i>family/ house/ kin/ chiefs/ followers</i>) while you ^f look.	﴿ وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴾
51. And <i>edh</i> (<i>when</i>) mutually We appointed Mosa (<i>Moses</i>) a forty nights ^w ; afterwards <i>ittakbathotom</i> ⁸³ (<i>took and presumed you^f</i>) the calf from after him, while you ^f (<i>were</i>) <i>dha'lemoona</i> ⁸⁴ (<i>injustice-doers</i>).	﴿ وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴾
52. Afterwards We pardoned a ⁿ (<i>regarding</i>) ⁸⁵ you ^b from after <i>tha'leka</i> (<i>afar-that-it/</i>) ^x , <i>la'all</i> ^a (<i>craving currently unavailable deed that, perhaps</i>) you ^b thank you ^z .	﴿ ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴾

⁷⁴ *Albere* here meaning *dutiful obligation/ lawful obedience*, see الطبري والتاج. Minimum needs.

⁷⁵ The [it^w] here refers to the Prayer, as the pronoun “هـ” in “إنها” refers to the *specific Islamic Prayer*.

⁷⁶ The word “خاشعين” = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word “خشوع” in “خاشعين” = *khashe'een* involves more than just “humbleness” or “submission” as that suggests *bodily or attitudinal behavior*. However, “خشوع” denotes *submission or subduing of sight and sound* as well. So “الخاشعين” are those who had totally subdued their body, sight and sound. Also some time “الخاشعين” = they who are *ra'ke'een* (see S2:43 above) in the Prayer. See البصائر and اللسان.

⁷⁷ See the *Lexicon* attached to this Translation for “ne'amal” (“boon”).

⁷⁸ See footnote 73 for أنعم.

⁷⁹ That is of *their Time*, Qur'an commentators say.

⁸⁰ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن.”

⁸¹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word..

⁸² See the *Lexicon* attached to this Translation regarding the meaning of “ثلكم” = “thalekum.”

⁸³ The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الإتخاذ” as stated in لسان العرب; therefore “اتخذ” is *always taking and presuming some thing associated with what was taken*. Thus, it is *not* just the mere *taking* = “أخذ.”

⁸⁴ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

⁸⁵ See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter “عن.”

53. And *edh* (when) *aa'tayna* (We accorded) *Mosa* (Moses) the book^x and the Criterion^x *la'alla* (craving currently unavailable deed that/ perhaps) you^b *tahtadona* (you^c find and accept the aright-guidance).
وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾
54. And *edh* (when) said *Mosa* (Moses) for his people: O, my people, verily you^b *dhalamatom*⁸⁶ (wronged you^c) yourⁿ selves^w by *ittekhatbekum*⁸⁷ (yourⁿ taking and presuming) the calf; so let-repent you^z to yourⁿ Engenderer; so let-kill you^z yourⁿ selves^w *tha'lekum* (collective-afar-that) (is) *khayron* (choicer/-worthier) for you^b *enda* (by rule of)⁸⁸ yourⁿ Engenderer; so [He] relented on you^b; verily He, He (is) The *Tanwabo* (iterative Relent) *Ar-Raheemo* (The iterative mercy Giver).
وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَنْقُومُ إِنَّا ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجَلَ فَتُوبُوا إِلَى بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكَ خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾
55. And *edh* (when) said you^c: O, *Mosa* (Moses), never (shall) we believe for you^g until [we] see Allah openly^w/overtly^w; so took-she^y you^b the thunderbolt^{w89} while you^f look.
وَإِذْ قُلْتُمْ يَمْوِسَىٰ لَنْ نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّيْقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾
56. Afterwards We resurrected⁹⁰ you^b from after yourⁿ death, *la'alla* (craving currently unavailable deed that/ perhaps) you^b thank you^z.
ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾
57. And We overshadowed over you^b the clouds and We descended on you^b the *Manna*⁹¹ (sweet gum like substance) and the quails; let-eat you^z from the goodies^{w92} (of) what *razaqnakom* (We provided you^b); and not *dhalamo*⁹³ (they^c wronged to) Us [and] but they^z were (to) their selves^w *yadh'lemona* (they^c were wronging).
وَوَضَّلْنَا عَلَيْكُمْ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾
58. And *edh* (when) We said: let-enter you^z this^{w94} the village^w; then let-eat you^z from it^w whence you^c willed opulently; and let-enter you^z the door (in a manner)⁹⁵ kowtowing, and let-say you^z *bittatann*^{w96} (may Allah remove our sins from our shoulders)^w [We] forgive for you^b yourⁿ mistakes,⁹⁷ and [We] shall augment the benefactors.
وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾

⁸⁶ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”= “injustice-doer” and “أظلم”= “wronger.”

⁸⁷ See footnote 83 above regarding “اتخذ”.

⁸⁸ The word “عند” is not commonly properly known, expressed here as: “by rule of” “يقال” = “و تكون بمعنى الحكم: يقال” = “عند” هذا عندى أفضل أي في حكمي, which means: it can be in the sense of “rule;” it can be said: this is in my rule more excellent, meaning according to my ruling or my judgment (although “judgment” is best suited for “القضاء أو القضاء” it is more excellent. However, with respect to Allah, Exalted in His Majesty, we know His Judgment only by His rule. There is more elaboration for this word in the *Lexicon* attached to this Translation, please refer to it there.

⁸⁹ That is, and Allah knows best, the “thunderbolt” rendered them suddenly becoming unconscious or dead.

⁹⁰ The word “بعث” carries several meanings, among them: sent, arouse, resurrected, awaken, and prompted.

⁹¹ *Manna* means sweet gum.

⁹² The word “طيبات” = “goodies” = “goodies,^w” = a feminine gender means any thing delectable and legitimate.

⁹³ See footnote 84 above regarding “ظالم”=“فاعل الظلم”= “injustice-doer”.

⁹⁴ The “village” is a feminine gender in the Arabic hence the reference to it is feminized by: this^w.

⁹⁵ The word “سجدًا” is an adverb, see أعراب القرآن لـ محمود صافي, hence the parenthetical (in a manner).

⁹⁶ This word “bittatann” is a word of submission to Allah and repentance; such as, and Allah knows best, “May Allah removes our sins from our shoulders.” However, the evildoers changed the word, as the next *Ayah* states.

⁹⁷ The word (a) “khatayakum”= “خطايكم” is not synonymous with (b) “khatay’atekum”= “خطيئاتكم” as some translators tend to make the mistake. The former (a) is the result of unintended errors or faults, mistakes in the course of normally “permissible” action; whereas (b) is the result of intended action in course of not permissible action in the first place. See the *Lexicon* to this Translation for more details.

59. Then substituted they^z who^r *dhalamo*⁹⁸ (*they^z wronged*) a say other than which^x (*had been*) said for them; then We descended on who^r *dhalamo rejzan*⁹⁹ (*successive: convulsive and perturbing torment*) from the sky^w by what they^z were *yafsoqoona*¹⁰⁰ (*rebelling they^z vis-à-vis Allah's command*).

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ
الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى
الَّذِينَ ظَلَمُوا رَجْزًا مِّنَ السَّمَاءِ بِمَا
كَانُوا يَفْسُقُونَ ﴿٥٩﴾

60. And *edh* (*when*) *Mosa* (*Moses*) *istasqa*¹⁰¹ (*sought water-avail/-availability*) for his people, so said We: let-hit [*you^s*] by your^t staff the rock then *enfajarat* (*burst/gushed*) from it^x twelve wells^w; *qad* (*already and affirmatively*) knew each mankind their *masbraba* (*drinking-place^x*); let: eat you^z and drink you^z of Allah's *rez'qē* (*provision/victuals for sustenance*)^x; and let not *ta'athaw*¹⁰² (*you^z mischief-hardest*) in the land^w corruptingly/-
(*as*) corruptors.

وَإِذْ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا
أَضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ
مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ
كُلُّ أَنَاسٍ مَّشْرَبَهُمْ كُلُوا
وَأَشْرَبُوا مِنْ رِّزْقِ اللَّهِ وَلَا تَعَثُّوا فِي
الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

61. And *edh* (*when*) said you^c: O, *Mosa* (*Moses*) never *nassbera* (*we hold on patiently*) on a single *tta'aamen^x* (*wheat/-edible/food-grains/stuff*)^x; so: let-invoke [*you^s*] for us your^t Lord *youkbrejo* (*[He] emerges/produces*) for us of what the Earth^w grows^w of its^w herbs, and its^w *guththa*¹⁰³ (*corrugated-long-cucumber*), and its^w *foo'me*¹⁰⁴ (*garlic/ wheat/ chickpea/ bread of grains*), and its^w lentils, and its^w onions; said [*he*]: do *tastabdelona* (*you^z affirmly seek substituting*) which^x it^x (*is*) baser by which^x it^x (*is*) *khayron* (*choicer/ superior*); *ehbetto*¹⁰⁵ (*let-you^z: immigrate/emigrate/alight/dwell-basely*) *Mesran* (*Egypt/ any town*); then verily for you^b what quested you^c; and (*had been*) struck-she^y on them the ignominy^w and the abjectness^w; and *ba'o* (*they^z deservedly incurred*) by a wrath^x from Allah; *tha'leka* (*afar-that-it/*)^x, (*is*) because verily they were unbelieving by Allah's *Aya'te^w* (*messages/signs/proofs*) and they^z kill¹⁰⁶ the prophets by other than the right; *tha'leka* (*is*) by what they^z disobeyed and were transgressing they^z.

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ
طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا
مِمَّا تَنْتَبِئُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا
وَفُومِهَا وَعَدَسِهَا وَنَصَبِهَا قَالَ
أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ
بِالَّذِي هُوَ خَيْرٌ أَهْبَطُوا مِصْرًا فَإِنِ
لَّكُمْ مَا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ
الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ
مِّنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا
يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
النَّبِيَّعَنَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا
وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

62. Verily, who^r they^z believed, and who^r *bado*¹⁰⁷ (*they^z adopted* the Jewish "law"/customs/repented) and the *nasara*¹⁰⁸, and the

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا

⁹⁸ See footnote 84 regarding "ظالم" = "فاعل الظلم" = "injustice-doer".

⁹⁹ The word "رجز" has several meanings such as: *convulsive and perturbing torment*. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See اللسان.

¹⁰⁰ See the *Lexicon* attached to this *Translation* for *fa'seqoona* for an elaboration on this rather important word.

¹⁰¹ The word "استسقى" = "طلب السقي أو الإسقاء", see الراغب. So "استسقى" means: (1) sought to *give* him what to drink (e.g.: water); (2) sought to *avail* him what to drink (e.g.: water); (3) however, in the case of *Mosa* (*Moses*) (*pbuoh*), Allah's munificence provided him with *twelve different sources* through the "stone" which he was commanded to just smite (it) and *thereof gushed water*, in a *controllable* manner for *each tribe*.

¹⁰² The word "تعثوا" from "العثر" = *أشد الفساد*, means to mischief causing hardest of corruption. See اللسان.

¹⁰³ The word "قثاء" translated as "cucumber" is *strictly speaking not correct*, as the "قثاء" is that kind of "cucumber" which is *corrugated*, i.e. "zebra" looking in its external look and could be *so long* it bends.

¹⁰⁴ The word "قوم" = "Foom" has many meanings: *garlic, wheat, chickpeas, or bread of any grain*. See البصائر.

¹⁰⁵ The word *ehbetto* = "هبطوا" rooted in "هبط", meaning: *alighted/touched-down/dwelt in evil/dwell basefly*. See اللسان. It also means *emigrate or imgrate* as in this *Ayah*. It also could mean: *gradually descending*.

¹⁰⁶ The word "kill" here is used in the *present/future* tense. This suggests, and Allah knows best, an *epithet* for them characterizing them as *killers of the prophets at all times*. (Reader must bear in mind the difference between a *prophet vis-à-vis a messenger*).

¹⁰⁷ The word "bada" for the singular and "bado" for the plural has *three distinct* meanings: (1) *returned to the truth*; (2) *returned and repented*; (3) *entered into the "law" (religion) of the Jews and adopted the Jewish customs*. It is interesting that the Hebrew language does *not* have a word for "religion" *per se*, that is why they say: "law," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

*Ssa'bey'eena*¹⁰⁹ (*Sabians*) who^p believed [*be*] by Allah and The Day [The] Last, and [*be*] worked righteously, so for them (*is*) their remuneration *enda* (by munificence of/by Rule of) their Lord; and neither (*is*) a fear on them, and nor they sadden.

وَالنَّصْرَى وَالصَّبِيْنَ مَنْ ءَامَنَ
بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صٰلِحًا
فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٣﴾

63. And *edh* (when) We took yourⁿ *meethaq*^{x110} (ratified-covenant)^x and raised We above you^b the *Ttoora* (Mount Toor in *Sinai*), let-take you^z what *aa'taynakom* (We accorded/gave you^b) by a strength^w and let-remember you^z what (*is*) in it^x *la'allā* (craving currently unavailable deed that, perhaps) you^b *tattaqoona* (you^r reverentially guard not to displease Allah)¹¹¹.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ
الطُّورَ خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ
وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٤﴾

64. Afterwards diverted you^c from after *tha'leka* (afar-that-it)^x so *lawla* (had it not been for) Allah's munificence^x on you^b and His mercy^w surely you^c were/would-have-been of¹¹² the losers.

ثُمَّ تَوَلَّيْتُمْ مِمَّا بَعْدَ ذَلِكَ فَلَوْلَا
فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ
مِنَ الْخٰسِرِينَ ﴿٦٥﴾

65. And *laqad* (verily, already and affirmatively) knew you^c who^r transgressed they^z of you^b in the Sabbath; so We said for them: let-be you^z apes *kha'seyeena*¹¹³ (he-cringers/he-they who caused self contemptibility and had been driven away with a spurn).

وَلَقَدْ عَلِمْتُمُ الَّذِينَ ءَاعْتَدُوا مِنْكُمْ فِي
السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً
خٰسِيَةً ﴿٦٦﴾

66. Then We made it^w *nakalan* (punishing-determent) for what (*is*) between its^w both hands^{w114} and behind it^w and an exhortation^{w115} for the *muttaqeena* (reverential guarders against Allah's displeasure).

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا
خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٧﴾

67. And *edh* (when) *Mosa* (Moses) said for his people: verily, Allah commands you^b that you^z slaughter a cow; said they^z: *atatakbethona*¹¹⁶ (do you^r take and make us) a jesting; said [*be*]: I refuge¹¹⁷ by Allah that I be of the *ja'beleena*¹¹⁸ (he-they who act ignorantly or incorrectly).

وَإِذْ قَالَ مُوسٰى لِقَوْمِهِ إِنَّ اللّٰهَ
يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا
أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللّٰهِ أَنْ
أَكُونَ مِنَ الْجٰهِلِينَ ﴿٦٨﴾

108 This word "*nasara*," plural masculine, is equivalent to the word "*Nazarenes*" (i.e. believers in the message of *Esa* (*Jesus*) of *Nazareth*). (Matthew 2:23) of the New Testament (NT) speaks of *Nazarene*, and also other "Gospels" that speak of *Nazerens*, which are different from *Nazirite*. Loosely, we refer to present day Christians as "*Nassara*;" which may or may not be accurate. As most present day "Christians" do believe in "*The Trinity*." The Qur'an clearly says about "The Trinitarians;" "certainly unbeliever who said they that Allah (*is*) a Third of Three..." (S5:73). Also, to be noted is: "*nassara*"=*Nazerens*, who are not equal to the *Nazirites*, referred to in the OT, e.g. (Judg.13:7) and are the followers of "*Yahweh*."

109 This word "*ssabeyeena*" refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah. But the word also means those who left their religion and adopted another religion. See *الراغب*

110 The word "*ميثاق*"=*"assured covenant"* and "*عهد*"=*covenant*. See the *Lexicon* attached to this Translation.

111 The word "*تتقون*"=*"tattaqoona*," based on the Arabic word "*waqa*," linguistically means: took all the precautions to secure and protect (any thing) from any harm. Hence, "*tattaqoona*" means: you "reverentially guard against Allah's displeasure" by adhering to Allah's Criteria of prescription and proscription. There is no English equivalent for "*taqwa*" (surely not piety). So "*taqwa*"=*reverential guarding against Allah's displeasure*. See the *Lexicon* attached to this Translation for both "*tattaqoona*" and "*taqwa*."

112 That is a constant part of a larger whole, so "of the losers" means all the time losers.

113 The word "*kha'seyeena*"=*"خاسنين"* is plural, masculine, subjective noun meaning: be you^f (of) those who caused self contemptibility and had been driven away with a spurn. There is no English equivalent for the word *khaseyeen*.

114 The Arabic tongue expression "between his or her both hands" means in front of him/her or before him/her.

115 The word "*موعظة*" rooted in "*وعظ*" = "*exhorted*" or "*admonished*," could mean: *exhortation* or *admonition*.

116 The word "*اتخذ*" from "*الاتخاذ*" which is "*افتعال*" for "*الاتخاذ*," as stated in *لسان العرب*; therefore "*اتخذ*" is always taking and making/assuming some thing of/about what was taken. Thus, it is not just the mere taking.

117 The Arabic expression: "I refuge in Allah" means: May Allah forbids that I do so and so.

118 The word "*جاهلين*"=*"ja'beleena*" is rooted in "*جهل*" meaning: (1) was ignorant of, (2) believed in some thing contrary to the truth/ reality, (3) did some thing not accurate. So the "*ja'beleena*" are: *he-they who act ignorantly or incorrectly*.

68. Said they^z: let-invoke [you^s] for us your^t Lord (to) manifest for us *ma*¹¹⁹ (whatever) she; said [he]: verily He says that it^w (is) a cow neither a senescent¹²⁰ nor a virgin, medial between *tha'leka* (that-afar-it/that); so let-do you^z what you^z (are being) commanded. قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾
69. Said they^z: let-invoke [you^s] for us your^t Lord (to) manifest for us *ma*¹²¹ (whatever) (is) her color; said [he]: verily He says that it^w (is) a yellow cow, *fa'qeon* (bright) (is) her color, [it's] pleasing the lookers. قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تُسُرُّ النَّظِيرِينَ ﴿٦٩﴾
70. Said they^z: let-invoke [you^s] for us your^t Lord (to) manifest for us *ma*¹²² (whatever) she; verily the cows (do) looked-alike[on]us;and verily we(are),*en(if)*willed Allah,surely(are) *muh-tadoona*¹²³ (we who are finding and accepting the divine-guidance). قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾
71. Said[he]:verily He says that she(is)a cow neither *dhalowlon*^w (submitter/ submissively-submitter) ^w tothero^w [she]rouses/ ploughs the land^w and nor waters [she] the tilth; *Musalla'maton*^w (blemish-less^w)no blemish^w/blotch^w (is) in¹²⁴ it^w; said they^z: now came you^g by the right^x; and they^z slaughtered it^w and not *kado* (they^z nighed/ verged/ almost) do they^z. قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِئَ فِيهَا قَالُوا أَلَكُنْ جِئْتَ بِالْحَقِّ فَذَنُّوْهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾
72. And *edb* (when) you^c killed a self^w then *eddaratom* (mutually you^c quarreled) in it^w; and Allah (is) *mukbrejon* (producer/-producibng) (of) what you^c were concealing. وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾
73. Then said We: let-you^z strike him by some of it^w like *tha'leka* (afar-that-it) * Allah quickens the dead, and [He] shows you^b His *Aya'te*^{w125} (miracles/ signs/ proofs) *la'alla* (craving currentlyunavailable deed that/ perhaps) you^b cerebrate you^z. فَقُلْنَا أَضْرِبُوهُ بَبَعْضِهَا كَذَلِكَ يُخَيِّ اللَّهُ الْمَوْتَى وَيُرِيكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾
74. Afterwards indurated-she^y yourⁿ hearts from after *tha'leka* (that-afar-it/that); so it^w (is) like rocks^{w126} or harder induration^w;and verily of the rocks^w surely which *yatafajjaro* (bursts/gushes) from it^x the rivers; and verily of it^w surely which *yashshaqaqo*¹²⁷ (repetitively split) then issues of it^x the water^x; and verily of it^w surely *yahbetto* (meeks/ sinks-/ humbles) of Allah's *khashya'te* (reverent-fear)^w; and not Allah (is) surely neglector *amm*¹²⁸ (regarding) what you^z work. ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنْ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنْ مِنْهَا لَمَا يَشَقُّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنْ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

¹¹⁹ This "اسم إستفهام لغير المميز" ما, i.e. an inquisitive-noun for non-distinctive entity. That is for non-human/ non-Jinn.

¹²⁰ The word "الضخم من كل شيء، أو السن" = "فارض" means: large, big or senescent. See الهادي أو اللسان أو الراغب.

¹²¹ This "اسم إستفهام لغير المميز" ما = i.e. an inquisitive-noun for non-distinctive entity. That is for non-human/ non-Jinn.

¹²² Ibid.

¹²³ See the *Lexicon* attached to this Translation for this word and its grammatical inflections.

¹²⁴ The text says: "in it," not on it, (عليها and not فيها), as might readily come to mind. There is wisdom in such an expression that may not be so apparent. Allah knows best, but it could well be "in" implying that the color is a natural growth from within its body; whereas "on" could be externally placed on its skin.

¹²⁵ That is His miracles.

¹²⁶ The word "حجارة" is "جمع كثرة" = plural of multiplicity vis-à-vis "جمع القلة" = "أحجار أو أحجر" = plural of paucity. See التاج.

¹²⁷ The word used is "يشقق" the intensive form of "يشق" To indicate this intensiveness, the word "repetitively" is employed as an intensifying adverbial particle.

¹²⁸ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition عن.

75. Do then covet you^z that they^z believe for you^b; while *qad* (already and affirmatively) was a team of them listening (to) Allah's Speech; afterwards they^z pervert it^x from after what they^z understood it^x while they know they^z.
 وَأَفْتَطَمْعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ تَحَرَّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾
76. And if they^z met/encountered whom^r they^z believed they^z said: we believed; and if they^z secluded, some (of) them to some, said they^z: do you^z narrate (to) them by what Allah opened¹²⁹ on you^b *le'yuoha'jjokum* (from hence mutually they^z dispute you^b) by it^x *enda* (by rule of) yourⁿ Lord; do then not reason you^z.
 وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بِعَعْضُهُمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾
77. Do [and] not they^z know that surely Allah knows what they^z conceal and what they^z disclose.
 أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾
78. And of them *ommeyouna*¹³⁰ (he-they who are unlettered/the Arabs) not know they^z the book save wishes, and *en* (not) they except presuming they^z.
 وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانًى وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾
79. So *waylon*¹³¹ (lengthy: stay in Hell-valley/woe/bane) for whom^r they^z write the book^x by their hands^w afterwards they^z say: this (is) from *ende* (originating from/by Rule of) Allah to purchase they^z by it^x a little price; so *waylon* for them of what wrote-she^y their hands^w and *waylon* for them of what they^z earn.
 فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾
80. And they^z said: never touches/betides¹³² us The Fire^w except days *ma'adodatan*^w (a few/countables)^w; let-say [you^r]: *attakhatom*¹³³ (have you^r taken and made) *enda* (by munificence of/by Rule of) Allah a covenant^x; so never unfulfills Allah His covenant^x; or you^z say on Allah what not you^z know.
 وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتُحَذِّثُنَا عِنْدَ اللَّهِ عَهْدًا فَلَنْ تُخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾
81. *Bala*¹³⁴ (certainly-not); whoever [he] earned a *sayye'a'tan* (demeritorious-deed)^w and beset-she^y [by] him his offense^w/inequity^{w135} so those (are) The Fire's^w companions^x; they (are) in it^w immortals^x.
 بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾
82. And who^r they^z believed, and they^z worked the righteous-works^w those (are) the Paradise's^w companions^x they (are) in it^w immortals.
 وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

¹²⁹ The phrase “فتح عليكم” translated here as “opened on you^b,” means *informed you* or *taught you*. See *الراغب*.

¹³⁰ The word “أميون” is the plural for “أمي” = “unlettered.” In English “unlettered” is an adjective, so no plural for it. So, I resort to transliteration and parenthetical explanation. Also the “أميون” could mean the gentiles.

¹³¹ *Waylon* is an Arabic word that has three distinct meanings: (1) *lengthy*: stay valley in the Hell Fire/woe, bane; (2) with *intense* heat that it melts every thing that comes into it; (3) *run*.

¹³² The word “touch” for “يمس” rooted in “مس” or “مسس” with many meanings: (1) the first degree or *lightest* feeling by the hands, as the “touch” is normally by the hands; (2) *betiding*, (3) then it was *borrowed figuratively* for “taking” and “beating,” as the two actions are normally by the hands; (4) and used also *figuratively* for sexual intercourse, because it is based on “intimate touching,” and (5) for *craziness*, presumably the brain is “taken” by the Jinn or the Satan, see *تاج العروس* for more of such details.

¹³³ The word “اتخذ” from “الإنخاذ” which is “إفتعال” for “الأتخاذ,” as stated in *لسان العرب*; therefore, “اتخذ” is *always* taking and making some assumption about what was taken. Thus, it is *not* just the mere taking.

¹³⁴ The word “bala” = “certainly-not” is *absolutely not* synonymous to “yes” = “نعم” as “bala” = “certainly-not” is *particularized* to negate a(A1) *negative-predicative* (i.e. a previously stated negative statement); or (A2) a statement *possessing the strength of such a negative predicative*. (B) Additionally it affirms the *positivity* of the negated (A1). E.g. of (A1) is “Am I not yourⁿ Lord?” (S7:172). E.g.: of (A2) is, in this case the previous *Ayah*, (S2:80), or (S39:57-58) or (S6:157).

¹³⁵ There is “خطء” and “خطيئة” both are “offenses” committed *intentionally* and therefore are *sins*. But “خطء” is *masculine* and *singular* and “خطيئة” is *feminine* and *singular*.

83. And *edh* (*when*) We took Israel's sons *meethaqa*^{x136} (*ratified-covenant*)^x let-not you^z worship¹³⁷ except Allah; and by both the begetters¹³⁸ *ehsan* (*meritorious act*); and (*too towards*): the kin possessors, and the orphans, and the poor¹³⁹; and let-say you^z for the mankind *husnan*¹⁴⁰ (*meritorious say*); and *aqemo*¹⁴¹ (*let-you^z up-to-fulfill the prescribed obligations of*) the Prayer^w and *aa'to* (*let-you^z accord and fulfill the obligations of*) the Zakata^{w142} (*prescribed portion of personal possessions*)^w; afterwards you^c diverted except a few of you^b and/while you^f (*were*) shunners.
84. And *edh* (*when*) We took yourⁿ *meethaqa*^{x143} (*ratified-covenant*)^x: let-you^z not shed yourⁿ bloods and let-you^z not egress-/evict yourⁿ selves^w from yourⁿ homes^w; then you^c acknowledged while you^f witness/testify.
85. Afterwards you^f: these you^z kill yourⁿ selves^w and egress-/evict you^z a team of you^b from their homes^w; mutually you^z back (*each-other*) over them by the sin and the aggression; and *en(if) ya'tokum* (*they^z come to you^b*) captives, mutually you^z ransom them, while it^x (*is*) *muharramon* (*that which is made a ban/forbidden*) on you^b their egression/-eviction; do then you^z believe by some (*of*) the book^x and you^z unbelieve by some (*of it*^x); so what a requital (*of*) whom^p [*he*] does *tha'leka* (*afar-that-it*)^x of you^b except ignominy in the life^w (*of*) the world^w and The *Qeyamatey's*^w (*Judgment's*) Day, *youraddona*¹⁴⁴ (*to beforthwith-retuned they^z*) to hardest (*of*) the torment; and not Allah (*is*) neglecter *amma* (*regarding*) what you^z work.
86. Those, who^r they^z purchased the life^w (*of*) the world^w by the Hereafter^w; so neither (*to be*) alleviated a'n (*off*) them the torment, nor (*are*) they (*to be*) succored they^z.
87. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) the book^x and We supervened from after him

¹³⁶ The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the Lexicon attached to this Translation.

¹³⁷ That is to say: from now and forever worship none except Allah. There are four scholarly opinions in this regard. Most important of them is: "أن لا تعبدوا" but when the "أن" was dropped the verb became "مرفوع" thus, "تعبدون" rendering it a stronger news of forbiddance (خبر نهى) which is already complied with, according to "الفريد في" ، حسين بن أبي العز الهمداني دار الثقافة المصرية-القاهرة، 1411هـ by "إعراب القرآن المجيد".

¹³⁸ In Arabic there is a difference between "both the begetters (parents)" = "الوالدان" or "الوالدين" and the "parents." "الوالدان" or "الوالدين" are: (1) the ones that beget, cause/give the birth to; and (2) those that merely nurture and raise a child, a father or a mother. Thus, parents could be only (2), or (3) ancestors, a progenitors; or (4) guardians; (5) a protectors. So, the emphasis here in this great Ayah is on the "الوالدان" or "الوالدين" that is the "begetters" per se.

¹³⁹ For the words "مساكين" versus "فقراء", see the Lexicon attached to this Translation for the distinction. The word "poor" stands for the singular or the plural, although some time for the plural: "poor-people."

¹⁴⁰ Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things. See الهادي

¹⁴¹ The word "أقيموا" is rooted in "أقام" = uphold/sustain/maintain.

¹⁴² See the Lexicon attached to this Translation for the word Zakah and its implications of augmentative blessedness.

¹⁴³ The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the Lexicon attached to this Translation.

¹⁴⁴ The word "يردون" is rooted in "رد" meaning forthwith-retuned; example the greeting must be "forthwith retuned," as in the Ayah: "And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it." (S4: 86).

by the messengers; and *aa'tayna Esa*, (Jesus) *Mariam's* (Mary's) son, the evidences-she^y; and We supported¹⁴⁵ him by *Ruhe-el-Qudes*¹⁴⁶ (Arch angel Gabriel); is then everywhen¹⁴⁷ a messenger came(to)you^b by what not *tahwa* (tendentiously like) yourⁿ selves^w *istakbaratom*¹⁴⁸ (you^c affirmed yourⁿ prideful haughtiness) so a team you^c denied and a team you^z kill.

مِنْ بَعْدِهِ بِالرُّسُلِ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٤٧﴾

88. And said they^z: our hearts (are) *ghulfon*¹⁴⁹ (wrapped/ shrouded or veiled); rather Allah cursed them by their unbelief; so a few *mma*¹⁵⁰ (intensely few) they^z believe.

وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٤٨﴾

89. And *lamma* (when/ whence) came (to) them a Book^x from *enda* (originating from/ by munificence of/ by Rule of) Allah, *mussa'ddeqon*¹⁵¹ (accepter as credible) for what (is) with them and they^z were of earlier *yestaftehoona* (seeking-[opening]-/ victory) over whom^r they^z unbelieved; so *lamma* came (to) them what they^z knew, they^z unbelieved by it^x; so Allah's curse^w (is) on the unbelievers.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٤٩﴾

90. Wretched what they^z purchased by it^x their selves^w that they^z unbelieve by what Allah descended, *baghyann*¹⁵² (envyingly/ transgressively) that *younazzela* (iteratively descends) Allah of His munificence^x on whom^p [He] wills of His *eba'de* (worshippers/ submitters/ slaves); so, *ba'o* (they^z deservedly incurred) by a wrath^x on a wrath^x, and for the unbelievers (is) a torment humiliate.

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٥٠﴾

91. And if (had been) said for them: let-believe you^z by what Allah (had) descended, they^z said: [we] believe by what (had been) descended on us; and they^z unbelieve by what (is) beyond¹⁵³ it^x while it^x is the right^x *mussa'ddeqan*¹⁵⁴ (accepter as credible) for what (is) with them; let-say [you^r]: so wherefore you^z kill Allah's prophets of earlier, *en* (if) you^c were believers.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥١﴾

92. And *laqad* (verily, already and affirmatively) came (to) you^b *Mosa* (Moses) by the evidences-she^y; afterwards *ittakhathtom*¹⁵⁵ (you^c took and presumed) the calf from after him, while you^f (were) *dha'lemoona*¹⁵⁶ (injustice-doers).

وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥٢﴾

¹⁴⁵ The word “أَيَّدْنَاهُ” comes from the “أَيَّدَ” which is that “(divine) Might,” as in the *Ayah*: “And the Heaven We built it^w by (divine) Might” (S51: 47), i.e. a kind of “Might” which Allah alone possesses.

¹⁴⁶ *Ruhe-el-Qudis* = The Holy Spirit = (Al-Ruho- Al-ameen, The trusted Spirit = the angle of revelation, Gabriel, peace be on him.

¹⁴⁷ The letter “مَّا” has many meanings, among them: time.

¹⁴⁸ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word..

¹⁴⁹ The word “غُلْفٌ” means in a cover or envelop and so we do not understand.

¹⁵⁰ See the *Lexicon* attached to this *Translation* regarding, “مَّا المصدرية,” here for intensification.

¹⁵¹ The word “*musaddeqan*” is more than an “affirmer,” it is *accepter of the referent as credible*.

¹⁵² This word “*baghyann*” has several *distinct* meanings: (1) envious and presumptuous state of mind inciting unprovoked aggression, i.e. going *beyond bounds* in striving to possess what does *not* belong to the inciter; (2) enviously seeking or aspiring to possess for one's self some thing, i.e. selfish excessiveness; (3) excessive rain; (4) Adultery.

¹⁵³ The word “وراء” means: (1) “بعد” (2) “مَثَلًا” و يذرون وراءهم الآخرة. (3) “فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة” (3) ولد الولد *knowledge or experience*.

¹⁵⁴ The word “*musaddeqan*” is more than an “affirmer,” it is *accepter of the referent as credible*.

¹⁵⁵ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ,” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is *always* taking and presuming some thing of what was taken. Thus, it is *not* just the mere taking.

¹⁵⁶ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 270 below.

93. And *edh* (when) We took yourⁿ *meethaqa*^x (ratified-covenant)^{x157} and raised We above you^b the *Ttoora* (Mount of Sinai); let-take you^z what We gave you^b by a strength^w and let-listen you^z; said they^z: we heard and we disobeyed; and (*had been caused to*) drink they^z in their hearts the calf¹⁵⁸ by their unbelief; let-say [you^s]: wretched (*is*) what commands you^b by it^x yourⁿ belief, *en*(if) you^c were believers. وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بَعْضًا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾
94. Let-say [you^s]: *en*(if) was-she^y for you^b the home^w (of) the Hereafter^w *enda* (by munificence of/by Rule of) Allah purely-she^{y159} of without the mankind, then let-you^z wish the death^x if you^c were *ssa'dequeena* (always-truth-enforcers). قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤﴾
95. And never they^z wish it^{x160} ever, by what (*had*) advanced-she^y their hands^{w161}; and Allah (*is*) Omniscient by the *dha'lemeena* (injustice-doers). وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٥﴾
96. And surely assuredly¹⁶² [you^s] find them eagerest (of) the mankind over a life^w; and of whom^r they^z partnered (*other deities*), longs¹⁶³ an *ahado*¹⁶⁴ (a lone/any one) (of) them if¹⁶⁵ [he] (*were to*) live a thousand-year^w and that surely not *mozahze-he'he*¹⁶⁶ (*he who budges others/displacer*) of the torment that [he] (*were made to be*) long-lived; and Allah (*is*) *Basseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*) by what they^z work. وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحَّزِّهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦﴾
97. Let-say [you^s]: whoever [he] was a foe¹⁶⁷ for *Jebreela* (*Gabriel*), then verily he *nazzala* (*iteratively descended*) it^x on your^t heart, by Allah's leave, *mussa'ddeqan*¹⁶⁸ (*accepter as credible*) for what (*is*) between his hands^{w169}, and a divine-guidance and a *bushra*^{w170} (*a pleasant-tiding*)^w for the believers. قُلْ مَن كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿١٧﴾

¹⁵⁷ The words: "ميثاق"="ratified covenant" and "عهد"=covenant.

¹⁵⁸ That is their love of the calf.

¹⁵⁹ The word "خالصة" is an *adverbial construct*, and a *feminine gender* as indicated by the feminine *ة* in *خالصة*. So, it is suffixed by the *feminine suffix*: "she". See *إعراب القرآن، لمحمود صافي*.

¹⁶⁰ The pronoun "هـ" in "يَتَمَنَّوْهُ" is a *masculine pronoun* referring to "the death," a *masculine gender*. So, it^x.

¹⁶¹ The word "hand" in the Arabic language is in the *feminine gender*, and has many *distinct* meanings: (1) it is the body part extending from the tips of the fingers up to the shoulders; (2) from the tips of the fingers to the wrist; (3) power or might; (4) having possession of; (5) extending submission to; (6) extending support for; (7) taking the hands off; (8) given the back of the hand=giving freely; (9) favor; (10) handle of; (11) fell in his hand=felt sorry; (12) under the hand of=trained by; (13) between the hands=in the front of or before (prior to) it. The Qur'anic expression as in this *Ayah*: "what (*had*) advanced-she^y their hands" means had done themselves.

¹⁶² The "ل" in "لَتَجِدَنَّ" is a *juratory* "القسم" "ل" amounting to="التأكيد", i.e. *affirmation*, expressed here by "assuredly".

¹⁶³ The word "يودُّ" translated as "longs" means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what one longs for is *not* going to happen.

¹⁶⁴ See the *Lexicon* attached to this *Translation* regarding "أحد."

¹⁶⁵ The particle "لو" since it is a *future-connected verb*, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when." See *معني اللبيب، ابن هشام*.

¹⁶⁶ The word "mozahzehe" is *deflected subject* of the past tense root word "zahzaha"="زحزح" which means moved the object back and forth or from side to side, usually gently, intending to *budge* or *displace* it. Thus, "zahzaha"="زحزح" means *displaced* or *moved away* from an original place.

¹⁶⁷ The word "عدو" in Arabic is used for: (1) *singular* and (2) *plural* too (3) "multitudinous foe," see *الهادي* and *اللسان*.

¹⁶⁸ See footnote 77 above regarding "musaddeqan".

¹⁶⁹ That is to say: before him, i.e. the *writes* that were revealed *earlier* to other *messengers* and *prophets*.

¹⁷⁰ Here again there is *no single word* in English for the noun "بشرى" so we resort to transliteration and parenthetical explanation. So, *bushra* (*a pleasing-tiding*). And "بشرى" unlike its *verbal conjugates*, throughout The Qur'an *always* use it for the "*khayrey*" (*desirables, goodnesses, worthinesses*).

98. Whoever [be] was a foe¹⁷¹ for Allah and His angels and His messengers, and *Jebreela* (*Gabriel*) and *Mekala* (*Michael*), then verily Allah (is) a foe¹⁷² for the unbelievers. مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿١٨﴾
99. And *laqad* (*verily, already and affirmatively*) We descended to you^s *Aya'ten*^w (*Qura'nic statements*) evidents-she^y; and not unbelieve by it^w except the *fa'seeqoona*¹⁷³ (*rebels vis-à-vis Allah's command*). وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿١٩﴾
100. Is[and] everywhen covenanted they^z a covenant^x *nabatha* (*slightly-forsook*) it^x a team of them; rather most (of) them not believe they^z. أَوَكُلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾
101. And *lamma*¹⁷⁴ (*when/whence*) came (to) them a messenger from *ende* (*by munificence of/by Rule of*) Allah, *mussa'ddegon*¹⁷⁵ (*accepter as credible*) for what (is) with them, *nabatha* (*slightly-forsook*) a team of whom^r they^z (*had been*) given the book, Allah's Book beyond¹⁷⁶ their backs, as if/surely they not know. وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانَهُمْ لَا يَعْلَمُونَ ﴿٢١﴾
102. And *ettaba'o*¹⁷⁷ (*they closely followed*) what recite the Satans over *Sulaymana's* (*Solomon's*) proprietorship; and not unbelieved *Sulaymano* (*Solomon*); [and] but the Satans unbelieved they^z; they^z teach the mankind the magic^x and what (*had been*) descended on the two angels by *Ba'bela*, *Haruta* and *Maruta*; and not both teach of an *aba'den* (*alone/any one*) until both say: verily only we (*are*) an essay¹⁷⁸ so let-not unbelieve [you^s], then learn they^z from them both what they^z separate by it^x between the *mar'ee*¹⁷⁹ (*mature/perfect manliness possessor*) and his spouse (*wife*); and not they surely (*are*) *dha'reena* (*futilely harming/hurting*) by it^x of an *aba'den* except by Allah's leave; and they^z learn what hurts them and not benefits them; and *laqad* (*verily, already and affirmatively*) knew they^z surely who^p [be] purchased¹⁸⁰ it^x not for him in the Hereafter^w of a *kehalagen*¹⁸¹ (*good-* وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى مُلْكٍ سَلِيمٍ وَمَا كَفَرَ سَلِيمٌ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَرُوتَ وَمَرُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ

¹⁷¹ See footnote 167 above regarding *foe*.

¹⁷² Ibid regarding *foe*.

¹⁷³ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.

¹⁷⁴ The particle “لَمَّا” is an *adverbial* particle in the sense of a *past tense* = “ظرف بمعنى حين” = “when.” Coupled with the *present tense* it means: “whence” = “حيث” or it could be a particle of *exception* meaning: *but* or *except*. See الهادي إعراب القرآن، لمحمود صافي.

¹⁷⁵ The word “*musaddegon*” is more than an “affirmer,” it is *accepter of the referent as credible*.

¹⁷⁶ The word “وراء” means: (1) “بعد” (2) “مُتْلَا وَرَاءَهُمُ الْآخِرَةُ.” مثلا: و يذرون وراءهم الآخرة. الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة. (3) ولد الولد its sense of *above reach of knowledge or experience*.

¹⁷⁷ See the *Lexicon* attached to this *Translation* for the *distinction* between “اتبع” = *follow* and “اتبع” = *closely follow*.

¹⁷⁸ See the *Lexicon* attached to this *Translation* for the word “*fetnah*,” which has many meanings.

¹⁷⁹ See the *Lexicon* attached to this *Translation* for the *differences between*: the man = الرجل, the human = إنسان, and the person = شخص, and the *mar'o* = المرء, being the *mature/perfect manliness possessor*. Although in English the word “one” seems to be an acceptable *approximation* for “المرء,” the *Lexicon* explains why we cannot use this seemingly acceptable way with respect to The Qur'an or the *hadeeth*.

¹⁸⁰ The Arabic words: (a) “اشترى” and (b) “شري” occur time and again in The Qur'an. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) “اشترى” means *purchased* and (b) “شري” means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this great *Ayah* the *rule* holds well.

¹⁸¹ The word “خلاق” has two *similar* but *distinct* meanings: (1) *good portion*, or (2) the *good traits* of a person for which he is *praised* for. See الهادي.

portion/lot); and surely wretched (is) what they^z sold¹⁸² by it^x لو بئس ما شروا به أنفسهم لو كانوا يعلمون

103. And had that they believed they^z and *ettaqaw* (they^z had reverentially guarded not to displease Allah), surely a reward^w from *ende* (by munificence of/by Rule of) Allah (is) *khayron* (choicer/superior/worthier) if they^z were (to) know.

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ

104. O, you who^r believed they^z let-not say you^z *ra'ena*¹⁸³ (let-be considerate to us [you^s]/look at us [you^s]), and let-say you^z *undburna*¹⁸⁴ (let-listen and pay attention to us [you^s]), and let-listen you^z; and for the unbelievers (is) a painful torment.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَعَيْنَا وَقُولُوا انْظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

105. Not long¹⁸⁵ who^r unbelieved they^z of the book's folk^w, nor the *mushbrekeena* (he-they who partner deities with Allah-/he-polytheists), that *younazala* (to be iteratively descended) on you^b of a *khayren* (mercy/revelation/desirable/provision/power) from yourⁿ Lord and Allah particularizes by His mercy^w whom^p [He] wills; and Allah (is) possessor (of) the munificence, the great.

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنْزَلَ عَلَيْكُم مِّنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ تَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

106. Not [We] abrogate of an *Aya'ten*^w (Qura'nic statement) or [We] (cause) it^w (to be) forgotten, *na'atey* ([We] accord/bring) by *khayren* (superior/worthier) than it^w or like it^w; have not known[you^s] that Allah over every thing (is) Omnipotent.

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

107. Have not [you^s] known that Allah for Him (is) the Heavens^w and the Earth's^w proprietorship; and not for you^b of lesser than/without Allah of a *wa'leyen* (guardian-/ally) and nor a *na'sseeren* (multitudinous-succorer).

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

108. Or you^z want to you^z ask yourⁿ messenger just-as *Mosa* (Moses) (had been) asked of before; and whoever [he] substitutes¹⁸⁶ (i.e. takes/receives) the unbelief by (i.e.

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ

¹⁸² See footnote 190 above regarding “شرى.”

¹⁸³ The word “*ra'ena*” has two distinct meanings, depending on how the emphasis is placed at the end of the word. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The second meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by twisting their tongue almost imperceptive way to mean the second meaning. Thus, the believers were commanded by this *Ayah* to avoid this word, as it is associated with the second meaning; and instead to substitute it with the word “*undburna*.”

¹⁸⁴ The word “*undburna*” is made up of two words: “*nadbara*” and “*na*.” The word “*nadbara*” has many meanings, among them: looked at and was considerate towards some one with the intention of being kind or reprieving or both; (2) considered and appreciated the enormity of some thing. The “*na*” is the pronoun of the speakers in the subjective collective sense of “us.” Thus, “*undburna*,” here, and Allah knows best, means: (1) (the addressors are petitioning the addressee as if saying) “listen and pay attention to us;” (2) (the addressors are pleading the addressee as if saying) “give us respite (i.e. the speakers).”

¹⁸⁵ The word “يود” translated as “long” means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what many long for is not going to happen.

¹⁸⁶ The word “يُتَبَدَّلُ” translated here as “substitutes” must be understood in light of the following: (1) Allah SWT created the people “good by nature” and He empowered each person by a capacity to choose the good or the bad but be held accountable for such choices. (2) The Arabic language has many characteristics, among them “التقديم والتأخير” = *hysteron-proteron* (see the *Lexicon* attached to this Translation for more elaboration on this point), giving greater importance or precedence to that which is stated first in a text, in order to convey a particular meaning or an image of some thing. For example in this great *Ayah*: seemingly “whoever exchanges the unbelief by the belief then *qad* (already and affirmatively) verily [he] (had) strayed...” is a clear text. However, the reader must bear in mind that (3) given the aforesaid in (1) people by “nature” are good, so they innately possess good belief or the potential for a good belief. (4) But because of various influences, including the personal unsound biases a person would interchange the good for the bad. For example remember (S 2:61) which says “Said [he]: do you^z seek substituting that which is baser by that which is better? ...” So, when someone seeks to substitute that which is baser by that which is better what can you say to him other than what an unsound choice he made. Nevertheless that is his/her choice. So,

instead-of) the belief, then *qad* (already and affirmatively) [he] **يَتَّبَدَّلُ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ**
سَوَاءَ السَّبِيلِ strayed the path's intent/center.

109. Longed¹⁸⁷ many of the book's folk if¹⁸⁸ *yarrodokom*¹⁸⁹ (they¹⁹⁰ **وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ**
يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا from after yourⁿ belief (to become) unbelievers, an envy/envyingly of *ende* (springing of) their
حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ selves^w from after what manifested for them the right; so
مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَأَعْفَوْا let-pardon you^z and let-condone you^z until Allah *ya'atey*
وَأَصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ (accords/comes) by His command; verily Allah over every
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ thing (is) Omnipotent.

110. And *aqemo*¹⁹⁰ (let-you^z up-to-fulfill the prescribed obligations of) the Prayer^w and *aa'to* (let-you^z accord and fulfill the obligations of) the *Zakata*^{w191} (prescribed portion of personal possessions)^w and what advance you^z for yourⁿ selves^w of *khayren* (goodness/charity/worship) you^z find it^x *ende* (with/by Rule of) Allah; verily Allah by what you^z work (is) *Basseeron* (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَمَا تَقْدِمُوا لَأَنْفُسِكُمْ مِّنْ خَيْرٍ
تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

111. And said they^z: never enters the Paradise^w except who^p [he] **وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ**
هُودًا أَوْ نَصْرَىٰ تِلْكَ أُمَانِيهِمْ was Jewish or Nassara (Christians); *telka*^{w192} (that-afar-it/ those)^w
قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ (are) their wishes^w; let-say [you^f]: *ba'to* (let-bring forth you^z) yourⁿ
صَادِقِينَ proof *en(if)* you^c were *ssa'dequeena* (always-truth-enforcers).

112. *Bala*¹⁹³ (certainly-not); whoever [he] consigned his face¹⁹⁴ for Allah, while he (is) a benefactor, so for him (is) his remuneration *enda* (by munificence of/by Rule of) his Lord; and (is) neither a fear on them, and nor they sadden.
بَلَىٰ مَن أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ
فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

113. And said-she^y the Jews: the Nassara (Christians) (are) not-she^y on a thing; and said-she^y the Nassara the Jews (are) not-she^y on a thing, while they recite the book; like *tha'leka* (afar-that-it)^x said who^r not know they^z like their say; so Allah rules among them The *Qeyamatey's*^w
وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتْ
الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ
كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ
فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ

in such a case (5) the *bad* receives precedence or priority and is seen ahead or first. Thus, (6) the *unbelief* is more important to him so he interchanges it with what he already has, i.e. the *innately good belief*. Therefore, (7) this great *Ayah* tries to depict such a reality; that is why the *unbelief* is mentioned first and the *belief* is stated last. (8) Hence what is seemingly clear does neither stands nor really applies. And the Arabs say: “تبدله أي أخذه مكانه” = *interchanged it equals took it in its place*, in other word he had interchanged what he has with what he does not have. In this case, he had interchanged the belief for the unbelief.

¹⁸⁷ See footnote 247 above regarding “ود، يود” = “long.”

¹⁸⁸ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See *معني اللبيب، ابن هشام*.

¹⁸⁹ The word “يردوكم” is rooted in “رد” meaning *forthwith-retuned*; example the greeting must be “forthwith-retuned,” as in the *Ayah*: “And when (had been) greeted you^z by a greeting^w then you^z greet by better than it^w or you^z forthwith-return it.” (S4: 86).

¹⁹⁰ The word “أقيموا” is rooted in “أقام” = uphold/sustain/maintain.

¹⁹¹ See the *Lexicon* attached to this Translation for the word *Zakah* and its implications of augmentative blessedness.

¹⁹² See the *Lexicon* attached to this Translation for an elaboration on this conjunctive noun.

¹⁹³ The word “bala” = “indeed-not” is absolutely not synonymous to “yes” = “نعم,” see footnote 196 or the *Lexicon* attached to this Translation for more elaboration.

¹⁹⁴ The word “face” has at least eight different meanings: (1) literally the face of any entity, (2) pleasure and countenance of, (3) favor, (4) honor, (5) sake, (6) the beginning of, (7) essence of, (8) the entity of.

(Judgment's) Day in what they ^z were in it ^x differing.	الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٤﴾
114. And who ^a (is) wronger ¹⁹⁵ than who ^p [he] prevented Allah's mosques that His name (to be) mentioned in it ^w and [he] endeavored ¹⁹⁶ in its ^w ruin; those not was for them to enter it ^w except(as) fearers; for them in the world ^w (is) an ignominy and for them in the Hereafter ^w (is) a great torment.	وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا أَسْمُهُ وَاسْعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٥﴾
115. And for Allah (are) the <i>mashreque</i> (sunrise's locus) and the <i>maghrebe</i> (sunset's locus); so, where ever you ^z turn/diverge so hither (is) Allah's Face ¹⁹⁷ ; verily, Allah (is) <i>Wa'seon</i> ¹⁹⁸ (Surrounder and encompassing all things), Omniscient.	وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَّوْا فَثَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٦﴾
116. And said they ^z : Allah <i>ittakhatha</i> ¹⁹⁹ ([He] took and made) a son; <i>Subhana</i> ²⁰⁰ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him; rather for Him what (are) in the Heavens ^w and the Earth ^w all (are) for Him <i>qa'netoona</i> (he-they: devotedly-obeyers/ submitters/ supplicants).	وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَّهُ قَنِينٌ ﴿١١٧﴾
117. <i>Ba'dee'ao</i> ²⁰¹ (Perfect-Originator [He]) (of) the Heavens ^w and the Earth ^w and if [He] decreed a matter ^x then verily only says [He] for it ^x : let-be [you ^s] so [it ^x] is.	بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٨﴾
118. And said who ^r not know they ^z <i>lawla</i> (why not/ wherefore) speaks Allah (to) us, or <i>ta'ateena</i> ([you ^s]: come/ bring us) an <i>Ayaton</i> ^w (sign/ proof/ miracle); like <i>tha'leka</i> (afar-that-it) ^x said who ^r of before them similar (to) their say; looked-alike-she ^y their hearts; <i>qad</i> (already and affirmatively) manifested We the <i>Aya'te</i> ^w (=plural of <i>aya'ton</i>) for a people <i>youqenoona</i> (those who believe with certitude).	وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٩﴾
119. Verily We sent you ^g by the right, a <i>basbeeran</i> ²⁰² (iterative teller of pleasant tidings) and <i>natbeeran</i> (iterative warner); and (shall be) not asked [you ^s] a'n (regarding) ²⁰³ the <i>Jabeem's</i> ^{w204} (intensely-blazing Fire ^w) companions.	إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١٢٠﴾

¹⁹⁵ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger.”

¹⁹⁶ See the *Lexicon* attached to this Translation for remarks on the word “سعى” denoting agility and vigor of gait.

¹⁹⁷ The Arabic tongue expression “Allah's Face” = Allah's pleasure and/or His countenance, His Entity, His only.

¹⁹⁸ The word “*wa'seon*” is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “the” is prefixed to it, with a capital “T” and the word “*was'eon*” also with a capital “W,” to make “The Was'eo” then it becomes one of Allah's most beautiful names, meaning “surrounding and encompassing everything.”

¹⁹⁹ The word “*اتَّخَذَ*” from “*اِتَّخَذَ*” which is “*اِفْتَعَلَ*” for “*اِتَّخَذَ*,” as stated in *لسان العرب*; therefore, “*اِتَّخَذَ*” is always taking and assuming some thing about what was taken. Thus, it is not just the mere taking.

²⁰⁰ The word “*subhanaho*”=“*سبحانه*” has no English equivalent. The word is made up of two parts: “*subhana*” and the pronoun “*ho*”=“*Him*.” Wherever the word “*subhana*,” or its associates/inflections (such as “*سبحان*” or “*سبحانك*”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “*subhana*”=“*سبحان*” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

²⁰¹ The word “*بَدِيع*” has two distinct albeit related meanings: (1) the Perfect-Originator, (2) the perfectly-originated thing (s), such as the Heavens or the Earth. See *الهادي*.

²⁰² See the *Lexicon* attached to this Translation for *bashashara*/*youbashsharo*/*mubasheron*=“*يُبَشِّرُ مَبَشِّرٌ*”.

²⁰³ See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter “عن.”

²⁰⁴ The word “*الجحيم*” is proper noun, but it means intensely blazing fire. See *الراغب*.

120. And never (*shall*) delight a'n²⁰⁵ (*about*) you^g the Jews, and nor the Nassara (*Christians*) until tattaba'a²⁰⁶ (*[you^s] closely-follow*) their sect^w/faith^w; let-say [*you^s*]: verily, Allah's divine-guidance^x it^x (*is*) the divine-guidance^x; and indeed *en* (*if*) ettaba'ata (*closely-followed you^s*) their *ahwa*²⁰⁷ (*tendentious likings*) after(*that*) which^x came (*to*) you^g of the knowledge, not for you^g from Allah of a *wa'leyen* (*guardian/ally*), nor a *nasseeren* (*multitudinous succorer*).

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ
حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنْ هَدَىٰ
اللَّهُ هُوَ الْهَدَىٰ وَلَئِنْ آتَبَعْتَ أَهْوَاءَهُمْ
بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ
مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

121. Whom^r *aa'taynahum* (*We gave/accorded them*) the book^x they^z recite it^x its^x right recitation; those, they^z believe by it^x; and whoever unbelieves [*he*] by it^x then those they (*are*) the losers.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ
تِلَاوَتِهِ وَأُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَنْ
يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾

122. O, Israel's sons: let-remember you^z My boon^w²⁰⁸ which^u *an'amto*²⁰⁹ (*I had graced bounteously and ennoblingly the most desirable and delighting boons*) on you^b and surely I preferred you^b over²¹⁰ the worlds.

يَبْنَئِىٰ إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي
أَنْعَمْتُ عَلَيْكُمْ وَإِنِّي فَضَّلْتُكُمْ عَلَى
الْعَالَمِينَ ﴿١٢٢﴾

123. And *ettago* (*let you^r reverentially self-protect in*) a day (*in which*) no self^w requites a'n²¹¹ (*avails instead of*) a self^w a thing; and neither (*to be*) accepted from it^w *adlon* (*equivalence/ransom*), and nor benefits it^w an intercession^w and nor they (*are to be*) succored they.^z

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ
شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا
شَفَعَةُ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾

124. And *edh* (*when*) his Lord essayed *Ebraheema* (*Abraham*) by words^w; then [*he*] concluded them^{y212}; said [*He*]: I am making you^g for the mankind a leader; said [*he*]: and of my progeny^w; said [*He*]: not attain My covenant the *dha'lemeena*²¹³ (*injustice-doers*).

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ
فَاتَّمَّهِنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ
إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ
عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾

125. And *edh* (*when*) We made The House a *matha'batan*²¹⁴ (*frequented-resort/recoupment*) ^w for the mankind and a security; and *ittakbetho*²¹⁵ (*let-take and make you^r*) of *Ebraheema's* (*Abraham's*) *maqa'me* (*standing-location*) *mussalla* (*Prayer-place*); and We covenanted to *Ebraheema* (*Abraham*) and *Ismaela* (*Ishmael*): that let-purge you both My House for the circumambulators, and the anchorites, and the *rukka'a* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*) as *sojoode* (*he-they who kownton in the Prayer*).

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ
وَأَمْنًا وَآخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ
مُصَلِّىً وَعَهْدْنَا إِلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ
وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

²⁰⁵ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن.”

²⁰⁶ See the *Lexicon* attached to this *Translation* for the distinction between “تبع” = *followed* and “اتبع” = *closely-followed*.

²⁰⁷ The word “هوئى,” translated as “(tendentious-liking),” which *in and of itself* could be good or bad, noble or vile. The Messenger (SAWS) says that *believes not anyone of you until his “هوئى” agrees with what I came with*, i.e. The *Qur'an* and true/good *Hadeeth*.

²⁰⁸ See the *Lexicon* attached to this *Translation* for “ne'amah” (“boon”).

²⁰⁹ For more elaboration regarding “أنعم” see the *Lexicon* attached to this *Translation*.

²¹⁰ *Qur'an* commentators are almost *unanimous* that this is in reference to the people of *that time*, i.e. *Moses contemporaries*.

²¹¹ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن.”

²¹² The “them” to indicate “هن” rather “it” and *would or could be* “اتمها”. Also the pronoun “هـ” in “اتمهن” refers to to “him” meaning *he did according to their dicta*. See *الدر المصون، لـ احمد الحطبي*.

²¹³ The word “ظالم” in “فاعل الظلم” = “ظالمون” = “the injustice-doer,” as “الظالم” = “injustice.”

²¹⁴ The word “مَثَابَةً” = “لربما تعني يثاب زواره” = so it could mean: *recouped/rewarded are its visitors*.

²¹⁵ The word “اتخذ” from “الاحتذاء” which is “افتعال” for “الأتخاذ,” as stated in *لسان العرب*; therefore, “اتخذ” is *always taking and assuming some thing about what was taken*. Thus, it is *not* just the mere *taking*.

126. And *edb* (*when*) said *Ebraheemo* (*Abraham*): my Lord let-make [You^s] this *baladan*^{x216} (*township, i.e. during establishment of Makkah*) secure; and let-provide [You^s] its^{x217} folk of the *thamara'te*^w (*trees/plants/crops/fruits*)^w who^p [*he*] believed of them by Allah and The Day The Last; said [*He*]: and who^p [*he*] unbelieved then *omattey'aobo* ([I] *let him relish the transitory worldly delight*) a little, afterwards [I] (*shall*) force him to The Fire's^w torment, and wretched (*is*) the destiny.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا
بَلَدًا ءَامِنًا وَارْزُقْ أَهْلَهُ مِنْ
الْثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ
فَأُمْتِعْهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَى
عَذَابِ النَّارِ وَيُسْئِلُ الْمَصِيرَ ﴿١٢٦﴾

127. And *edb* (*when*) raises²¹⁸ *Ebraheemo* (*Abraham*) the bases^w of The House and *Ismaelo* (*Ishmael*) [*tool*]: O, our Lord: *taqabbel*¹⁹ (*let-clemently accept* [You^s]) from us, verily You^g You^s (*are*) The *Sameeo*²²⁰ (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ
الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

128. O, our Lord: and let-make²²¹ us [You^s] both Muslims²²² for You^g; and of our progeny^{w223} *Ummatan*^{w224} (*generation/ followers of a messenger*)^w Muslim-she^y for You^g; and let-show us [You^s] our rites, and let-relent [You^s] on us; verily You^g You^s (*are*) The *Tawwabo* (*iterative Relent*), *Ar-Rabeemo* (*The multitudinous mercy Giver*).

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ
ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا
مَنَاسِكَنا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ
التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

129. O, our Lord: and let-mission²²⁵ [You^s] in them a messenger of them (*to*) recite [*he*] on them Your^t *Aya'te*^w (*messages*) and (*to*) teach them [*he*] The Book and the *hekmata*^{w226} (*wisdom*)^w and *youzakkey*²²⁷ (*to be: purifies/exculpates/swells/-*

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا
عَلَيْهِمْ ءَايَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ

216 The word “*Al-balada*,” confused by some people for “*Al-baldah*,” is an Arabic word with a least *three* distinct meanings: (1) region or country, or a place; however, a *settlement*, or a *city* within a region or country is “*Al-baldah*.” (2) The *present city of Makkah, itself*; (3) any *left over marks or signs* on a body.

217 The pronoun “هـ” in “اهله” refers to the “township” = “البلد.”

218 What is to be noted here is “*raises*” not *establishes*, i.e. the foundations were *already there*.

219 The word used in The Qur'an is “تقبل,” not “اقبل”=accept. Thus, “تقبل” means accept with *clemency* or *mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah *accepts* it by His *clemency*. So, تقبل= Let-[You^s] *clemently accept*.

220 See the *Lexicon* attached to this *Translation* for this multi-meaning word “*Same'o*”= “المُسمع.”

221 Here “*make*” by necessity meaning *continue our status as it currently stands (being Muslims) or improve it, i.e. be better Muslims*.

222 The invocation *as stated* here is for *both Ebraheem* (*Abraham*) and his son, *Ismael* (*Ishmael*). However, Ibn Abbas, famous explainer of The Qur'an, and who is blessed by Mohammad (SAWS) having prayed to Allah to teach this *particular* young companion of Mohammad (SAWS) the “*Ta'aweez*”= ultimate meanings of The Qur'an. Ibn Abbas read this word “*Muslemay'ne*,” grammatically for dual (*two*), versus “*Muslimeen*,” the plural for Muslim=Muslims. Clearly, father and son here are already Muslims; but this *prayer is intended to increase and keep their submission to Allah constant*.

223 The word “ذرية” linguistically has *double* meaning: (1) *ancestry* or (2) *progeny*. See اللسان. Clearly in this context *progeny* is what applies. Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendants* which are in reference.

224 The word *Ummah* has many meanings: (1) *Mother* (called *Umm* or *Ummah*); (2) The total of a given population ruled by a set of rules or a ruler (a *nation*); (3) *followers of any messenger of Allah*; (4) All creatures of Allah that procreate, and protect themselves; (5) each animal species is an *Ummah*; (6) way of doing things; (7) religion; (8) time span; (9) the height/bodily frame of a person; (10) a person that has gathered within himself multiple great, and favorable traits normally available in a *whole nation*. In The Qur'an, *Ebraheem* (*Abraham*) is described as “*Ummah*”; (11) a *generation*; (12) *people*; (13) *community*; (14) *main section of the road*.

225 The word “بعث” in “ابعث” carries *several* meanings, among them: *sent, missioned, resurrected, awakened, and prompted*.

226 The English word “*wisdom*” is *highly inadequate* term to describe its supposed Arabic equivalent “*hekmah*”. It's the *knowledgeable, perfectly sound choice, and use of things in their proper place and function to produce the best immediate and ultimate results*. See the *Lexicon* attached to this *Translation*, for an exposition.

227 The word “يزكهم” here it's, and Allah is knowinger, [*he*] *exculpates*, and *befits/suits* them. See التفسير واللسان.

befits/and suits) them; verily You^g You^s (are) 'The Mighty The Hakeemo'²²⁸ (*infinite hekmal*²²⁹ Possessor)²³⁰.

ٱلْحَكِيمُ

130. And who^a [he] desires²³¹ a'n (off) Ebraheema's (Abraham's) sect^w/faith^w except whomever [he] befooled his self^w; and *laqad* (*verily, already and affirmatively*) *isstafaynabo*²³² (*We had superlatively and exclusively selected him*) in the world^w; and verily he (is) in the Hereafter^w surely of the *ssa'lebeena* (*righteous-people*).

وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

131. *Edb* (when) said for him his Lord: *as'lem* (let-you^s be Muslim= *be who submit to Allah's prescriptions and proscriptions*); said [he]: Muslim I (have become) for the worlds' Lord.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمَ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

132. And enjoined by it^w Ebraheemo (Abraham) his sons and (so did) Ya'agoobo (Jacob), O, my sons: verily Allah *isstafa*²³³ ([He] had superlatively and exclusively selected) for you^b the religion; so let-not assuredly die²³⁴ you^z except while you^f (are being) Muslims.

وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ يَسْئَلُنِي إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

133. Or witnesses were you^c *edh* (when) *hadhara*²³⁵ (attended at predetermined time and place) the death Yaqooba (Jacob), *edh* said [he] for his sons: what (do/should) worship you^z from after me; said they^z: we worship your^t *Elaha* (Deity) and *Elaha* of your^t fathers Ebraheema (Abraham), and *Ismaela* (Ishmael) and *Is'haqa* (Isaac), *Elahan* (Deity) One and we (are) for Him Muslims.

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ أَلَمُوتٍ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهِهَا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

134. *Telka*^w (*she-that-afar-it^w/it^w*) (is) an *Ummaton*^w (nation/community)^w *qad* (*already and affirmatively*) ceded-she^{y236}; for it^w what earned-she;^y and for you^b what earned you^c; and not (are to be) questioned you^z *amma* (regarding) what they^z were working.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

²²⁸ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

²²⁹ See the *Lexicon* attached to this Translation for “hekma.”

²³⁰ Ibid.

²³¹ The Arabic word “يرغب” assumes different meaning, depending on how it is coupled by various prepositional articles. For example: “يرغب” not coupled by any article = [he] desires/likes. However, “يرغب عن” = [he] desire off/averts, or “يرغب في” = [he] likes, or “يرغب إلى” = [he] asks and beseeches, or “يرغب ب” = [he] prefers.

²³² See the *Lexicon* to this Translation for elaboration and some specific examples. The word “اصطفى” means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter “على.” In the case of (a) it could include more than a single element. In the case of (a) “الإصطفاء” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الإصطفاء.” In the case of (b) the subject of “إصطفاء” is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

²³³ Ibid.

²³⁴ In the Arabic text the word “die” in the intensive form is suffixed to the pronoun “you,” implying never should you die except as Muslims, i.e. be prepared for death any time and thus keep on as Muslims.

²³⁵ The word “حضر” means currently existing i.e. being at hand or at immediate attendance on the basis of an already presumed knowledge of such an existence in terms of time and place, such as a student who knows when and where to attend his class. In the case of “death” although no one knows “where” or “when” nevertheless, such potential existence could materialize any time and any where and “death” knows when and where to be present to take the life of dying.

²³⁶ In Arabic grammar, broken-plural is referred to/denoted by feminizing-denotative suffix = “ت التانيث” = she^y. As the word “Ummaton” is feminine, so imperatively it's denoted by she^y; hence ceded-she^y. See the *Prelude*

135. And said they^z: let-be you^z Jewish or Nassara (*Christians*), *tahtadow* (you^z find and accept the divine-guidance); let-say [you^s]: rather Ebraheema's (*Abraham's*) sect ^w/faith^w *ba'neefan*²³⁷ (*soundly-leaning [be]*) and not was [be] of the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*).
136. Let-say you^z: we believed by Allah and what (*had been*) descended to us and what (*had been*) descended to Ebraheema (*Abraham*), and Ismaela (*Ishmael*), and Is'haqa (*Isaac*), and Yaqooba (*Jacob*), and the *As'batte*²³⁸ (*tribes-of-Jacob's grandsons*), and what *oteya* (*had been accorded/given to*) Mosa (*Moses*) and Esa (*Jesus*), and what *oteya* the prophets from their Lord; not differentiate [we] among an *aba'den*²³⁹ (*a lone/any one*) of them, and we (*are*) for Him Muslims.
137. Then if they^z believed by like what you^c believed by it^x then *qad* (*surely and affirmatively*) *ebtadow* (*they found and accepted the divine-guidance*); and if they^z diverted, so verily only they (*are*) in a conflict; so shall suffice²⁴⁰ you^g them²⁴¹ Allah; and He (*is*) The *Sa'meeo*²⁴² (*The Acute-Hearer/The Enabler of others to hear/The favorable Answerer to prayer*), The Omniscient.
138. Allah's *Ssebhata*^{w243} (*Allah's: religion/nuance/dye/nature*)^w and who^a (*is*) *ahsa'no*²⁴⁴ (*perfecter and beautifuler*) than Allah's *Ssebhata*^w; and we (*are*) for Him worshippers.
139. Let-say [you^s]: do you^z mutually argue (*with*) us in Allah while He (*is*) our Lord and yourⁿ Lord; and for us (*are*) our works and for you^b (*are*) yourⁿ works; and we (*are*) for Him *mukhlessona* (*truly faithfuls*).
140. Or say you ^z: verily/that Ebraheema (*Abraham*) and Ismaela (*Ishmael*), and Is'haqa (*Isaac*), and Ya'aqooba (*Jacob*) and the *As'batte* (*tribes-of-Jacob's grandsons*) were Jewish or Nassara (*Christians*); let-say [you^s]: are you^f knowinger or Allah; and who^a (*is*) wronger²⁴⁵ than whom^p [be] concealed a testimony^w he has from Allah; and Allah (*is*) not neglector *amma*(*regarding*) what you^z work.
141. *Telka*^w (*far-that-it^w/it^w*) (*is*) an *Ummaton*^w (*generation/people*)^w *qad*(*already and affirmatively*) ceded-she^y; for it^w what earned-she^y and for you^b what earned you^c; and (*are*) not (*to be*) questioned you^z *amma* (*regarding*) what they^z were working.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنَ بِهِ فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٨﴾

قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

²³⁷ The word “حنيفاً”=“ميلاً” is an *adverbial* construct, hence “leanly.” See إعراب القرآن، لمحمود صافي. The “leaning” is to the sound religion or faith of Ibraheem's (*Abraham's*); as he leaned away from his people's faith which was based on multiple idols' worship.

²³⁸ The word “as'batte” with respect to the *Jews* is like the “tribes” with respect to the *Arabs*. See اللسان.

²³⁹ See the *Lexicon* attached to this Translation regarding “أحد.”

²⁴⁰ The phrase “suffice you^g” means Allah is sufficient on your behalf to prevent or avert any harm to come to you from them.

²⁴¹ The “س” in “فسيكفيك” is closer/more imminent than “سوف” = “will.” See الدر المنثور، لـ أحمد الحلي. But in English there is no way to distinguish the effect of the “س” and “سوف” per se. So for the “س” shall, will be used.

²⁴² See the *Lexicon* attached to this Translation for this multi-meaning word “Same'o”=“السميع.”

²⁴³ The Arabic phrase “Ssibghata Allah,” is made up of two words: (a) “Ssibghata” literally meaning dye; (b) (1) *creed*, (2) *religion*, (3) *creation of Allah*.

²⁴⁴ There is no English word for أحسن = *ahsano*. Both words *perfecter* and *beautifuler* are in their *adjective* senses.

²⁴⁵ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger.”

142. Shall say the mooncalves of the mankind: what diverted-/diverged them *a'n* (off) their *Qeblata*²⁴⁶ (*direction to face during Prayer*)^w which^u they^z were on it^w; let-say [you^s]: for Allah (are) the *mashrege* (*sunrise's locus*) and the *maghrebe* (*sunset's locus*); [He] divinely-guides whom^p [He] wills to a *Sseratten* (*road/way*) straight.
143. And like *tha'leka* (*afar-that-it*)^x We made you^b an *Ummatan*^w (*generation/peoples*)^w *wasattan*²⁴⁷ (*just/middle*), to you^z be *shohada* (*witnessers/testifiers*) over the mankind, and the messenger[to]²⁴⁸ be [he] a *sha'beedan* (*witnesser/testifier*) over you^b; and not made We the *Qeblata*^w (*direction to face during Prayer*)^w which^u you^s were on it^w except for Us (to) know²⁴⁹ whom^p *yatta'beo*²⁵⁰ ([he] *closely follows*) the messenger of whom^p [he] transposes²⁵¹ over his both heels²⁵²; and *en* (*albeit*) was-she^y surely a big^w except on whom^r Allah divinely-guided; and not was Allah indeed to waste yourⁿ belief; verily Allah by the mankind (*is*) surely *Ra'oofon*²⁵³ (*iteratively Forbearer/ Clement*) *Raheemon* (*iterative mercy Giver*).
144. *Qad*²⁵⁴ (*iteratively and affirmatively*) [We] see your^t face's *taqalloba* (*repetitive transpose*) in the sky^w; so surely We (*shall*) assuredly shift/divert you^s to a *Qeblatan*^w (*direction to face during Prayer*)^w (*which*) [you^s] delight it^w; so let-shift/divert [you^s] your^t face *shattra* (*towards*) The Mosque^x The Sacred^x; and whence you^c were so let-shift/divert you^z yourⁿ faces *shattrait*^x; and verily who^r *oto* (*had been accorded they^z*) the book surely know they^z that it^x (*is*) the right^x from their Lord; and not Allah (*is*) neglecter *amma*²⁵⁵ (*regarding*) what they^z work.
145. And indeed *en* (*if*) *atyta* (*came/ brought you^s*) whom^r *oto* (*they^z had been accorded/given*) the book by every *Aya'ten*^w

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴿١٤٣﴾

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

وَلَيْنَ آتَيْنَ الَّذِينَ أُوتُوا الْكِتَابَ

²⁴⁶ *Qeblah* means the direction to which a person faces; however, in *Islam* it is the direction to which *all* Muslims face during their five daily Prayers or any time they perform such a Prayer, which is towards the *Ka'abah* in Makkah.

²⁴⁷ This word "*wasattan*" literally means *just/ideal/ middle* or *medial*. However, this term in this context has at least two distinct meanings: (1) The "*wasatt*" person, is the one who is *just/ideal* and judges *fairly* and *justly* among groups of peoples; (2) And Allah knows best, in *Islamic terms* the *وسط=wasatt* of any thing is the *just/ideal/ best /middle* or *strongest* part of it; thus, the term "*wasatt*" evolved to mean that the Muslims are *emplaced* to be most witnesses vis.a.vis others and thier respective religions, as Muslims: (a) *believe* in Allah, (b) *enjoin* virtue, and (c) *forbid* vice. Additionally, (3) scientifically speaking, it has been proven that the center of the Earth runs through the *Ka'abah*, towards which Muslims face in their Prayers.

²⁴⁸ The reason this "*to*" [is] in a bracket because it seems as if it is "*hidden*," like "*الضمير المستتر*."

²⁴⁹ To "*know*" here, does *not* mean Allah needs to know, as if He does not know, absolutely not; because He knows everything and any thing before they happen, as time is not a hinderance. So, to "*know*" here means for the accounting with respect to the doers and relevant others, so that no one could ever claim other than the facts.

²⁵⁰ See the *Lexicon* attached to this Translation for the distinction between "*تبع*" = *followed* and "*اتبع*" = *closely-followed*.

²⁵¹ The word "*ينقلب*" = "*they transpose*," means he *betook* himself *returning*.

²⁵² The phrase "*reverts over his two heels*" in this great *Ayah* is Arabic tongue expression, meaning: *returned to where he came from in a hurry*.

²⁵³ The word "*رؤوف*" of "*الرافة*" which is more *intensive* than "*الرحمة*," as "*الرحمة*" = "*mercy*," which is kindness imparting delight to its recipient; while "*الرافة*" is in addition to "*الرحمة*" it involves *protecting* against any possible future undesirable happening to the recipient, i.e. *clemency*. Hence, "*الرافة*" is a *protective-mercy=clemency*. And "*رؤوف*" is multitudinous protective mercy doer or multitudinously clement. See *اللتاج*.

²⁵⁴ The particle "*Qad*" preceding a future tense means "*للتوكيد و التأكيد*" = "*iteratively and affirmatively*." See *المغني*.

²⁵⁵ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition "*عن*."

<p>(sign/proof/ miracle) not followed they^z your^t <i>Qeblata</i>^w; and not you^s (are) surely their <i>Qeblata</i>^w follower; and nor some (of) them surely a <i>Qeblata</i>^w follower (of) some (others); and indeed <i>en (if) ettaba'a'ta</i>²⁵⁶ (closely-followed you^s) their <i>ahwa</i> (tendentious likings) from after what came (to) you^s of the knowledge, verily you^s (are) then surely of the <i>dha'lemeena</i>²⁵⁷ (injustice-doers).</p>	<p>بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنْ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿١٤٦﴾</p>
<p>146. Whom^r <i>aa'taynabum</i> (We accorded/given them) the book they^z know him/it^{x258} just-as they^z know their sons; and verily, a team of them surely they^z conceal the right while they^z know.</p>	<p>الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٧﴾</p>
<p>147. The right (is) from your^t Lord, so let not assuredly be [you^s] of the dubitantes.</p>	<p>الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنَ الْمُتَمَتِّينَ ﴿١٤٨﴾</p>
<p>148. And for each (is) a directive^w/behest^w he (is) a turner (to) it^w; so let-you^z vie²⁵⁹ (to gain) the <i>khayra'te</i> (desirables-traits of worthiness and goodness); wherever be you^z <i>ya'a'tee</i> (brings/comes) by you^b Allah together; verily Allah over every-thing (is) Omnipotent.</p>	<p>وَلِكُلِّ وَجْهَةٌ مِنْهُ مَوْلًى فَأَسْتَبْقُوا الْخَيْرَ آيْنًا مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٩﴾</p>
<p>149. And from whence exited you^s then let-turn/divert [you^s] your^t face <i>shattra</i> (towards) The Mosque^x [The] Sacred^x; and verily it^x (is) surely the right^x from your^t Lord; and not Allah (is) neglector <i>amma</i>²⁶⁰ (regarding) what you^z work.</p>	<p>وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٥٠﴾</p>
<p>150. And from whence exited you^s then let-turn/divert [you^s] your^t face <i>shattra</i> (towards) The Mosque^x [The] Sacred^x; and whence indeed you^c were, so let-turn/divert you^z yourⁿ faces <i>shattra</i> it^x albeit/for (i.e. so that) not be (for) the mankind over you^b an argument^w except whom^r <i>dhalamo</i>²⁶¹ (they^r wronged); so let-not <i>takhshaw</i> (you^r reverently-fear) them and <i>ikhshaw</i> (let-you^r reverently-fear) Me; and to [I] conclude²⁶² My boon^{w263} on you^b [and] <i>la'alla</i>²⁶⁴ (craving currently unavailable deed that/perhaps) you^b <i>tahtadona</i> (you^r find and accept the divine-guidance).</p>	<p>وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لَعَلَّ الْيَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمْنَعُوا نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥١﴾</p>
<p>151. Just-as We sent in you^b a messenger of you^b [he] recites on you^b Our <i>Aya'te</i>^w (messages/Qur'anic statements) and you^z <i>akekey</i>²⁶⁵ (he blessedly purifies/exculpates/swells/and befits/</p>	<p>كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُوا عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّيكُمْ</p>

²⁵⁶ See footnote 309 above for the distinction between “تبع” = followed and “اتبع” = closely-followed.

²⁵⁷ The word “ظالم” in “ظالمون” = “ظالمون” = “the injustice-doer,” as “الظالم” = “injustice.”

²⁵⁸ The pronouns “he/it^r” could refer to the truth, or to Mohammad (SAWS). Thus the pronouns “he/it^r” could refer to either (A) Mohammad (SAWS) or (B) to the “truth” concerning the then recent change of the *Qeblah*. Most commentators on The Qur'an believe that the suffixed pronoun “he” referring to (A) while some others believe that it^r refers to (B). That is why here we chose both.

²⁵⁹ It must be pointed out here that the vying is not (a) to or (b) for, as both, “to” or “for,” would imply they are outside the good things; while in fact they are already within them, only they have to vie for higher-ranking position or achievements.

²⁶⁰ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن.”

²⁶¹ See the *Lexicon* attached to this Translation for “ظالم” = “ظالم” = “injustice-doer” and “الظالم” = “wronger.”

²⁶² See the *Lexicon* attached to this Translation for the difference between “conclude” and “complete.”

²⁶³ See the *Lexicon* attached to this Translation for “ne'amah” (“boon”).

²⁶⁴ For the words “عسى,” “لعل,” and “ليت” are special particles, for each refer to the *Lexicon* attached to this Translation.

²⁶⁵ The “يزكككم” here means, and Allah is knowing, [he] exculpates, and befits/suits. See *التفاسير* and *اللسان*.

suits) you^b and [he] teaches you^b The Book, and the *hekmeta*^{w266} (*wisdom*)^w and [he] teaches you^b what not you^z were knowing you^z. **وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾**

152. So let-remember you^z Me, [I] remember you^b; and let-you^z thank for Me and let-not *takeforoonaa*²⁶⁷ (*unbelieve/ be-ungrateful you^z towards Me*). **فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ ﴿١٥٢﴾**

153. O, you who^r they^z believed: let-you^z seek assistance by the patience and the Prayer^w; verily Allah (*is*) with the *ssabereena* (*people of patience*). **يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾**

154. And let-not say you^z for whom^p (*to be*) killed [he] in Allah's path²⁶⁸ decedents; rather (*he-they are*) *ahya'on*²⁶⁹ (*quick-/ living/ alive-people*); [and] but not perceive you^z. **وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾**

155. And verily We (*shall*) assuredly²⁷⁰ *nablow* (*charge/ essay*) you^b by a thing of the fear²⁷¹ and the hunger, and a diminution of: the possessions and the selves^w and the *thamara'te*^w (*trees/ plant-crops/ fruits*)^w; and *bashshe're*²⁷² (*let-tell you^s pleasant tidings*) the *ssa'bereena* (*people of patience*). **وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾**

156. Who^r if betided-she^y them a disaster^w said they^z: verily we (*are*) for Allah and to Him verily we (*are*) returnees²⁷³. **الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾**

157. Those on them (*are*) prayers^{w274} from their Lord and a mercy^w and those they (*are*) the *muhtadoona*²⁷⁵ (*he-they who found and accepted the divine-guidance*). **أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾**

158. Verily the *Ssafa* and the *Marwata*²⁷⁶ (*are*) of Allah's rites; so whoever [he] pilgrimaged (*to*) The House or *e'atamra*²⁷⁷ (*he did the lesser pilgrimage*) then no *jonaha*²⁷⁸ (*sin*) (*is*) on **إِنَّ الْأَصْفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا**

²⁶⁶ The English word "wisdom" is highly inadequate term to describe its supposed Arabic equivalent "hekma". It's the knowledgeable, perfectly sound choice, and use of things in their proper place and function to produce the best immediate and ultimate results. See the Lexicon attached to this Translation, for an exposition.

²⁶⁷ The word "تَكْفُرُونَ" has "نِ الْوَقَايَةِ" and "الْبَاءُ الْمَحْذُوفَةُ مَفْعُولٌ بِهِ" and "الكلام حذف مضاف اليه", that is let-not be you ungrateful for My boon. See إعراب القرآن، لمحمود صافي.

²⁶⁸ Many translators translate: "فِي سَبِيلِ اللَّهِ" = literally, "in the path of Allah, "as in the cause of Allah." The first choice is more to the textual diction in the Ayah, although interpretively speaking "cause" is remotely acceptable.

²⁶⁹ The word "أَحْيَاءٌ" is subjective, masculine, plural noun. It means: *he-they who are alive*. The word "quicks" mean "أَحْيَاءٌ", as in the phrase "The quick and the dead," see the updated Merriam Webster's Dictionary.

²⁷⁰ The "لِ" in "لَنَبْلُوَنَّكُمْ" is a juratory "لِ" = "لِ الْقِسْمِ" amounting to = "لِ التَّكْيِيدِ", i.e. affirmation, expressed by "assuredly".

²⁷¹ By scholarly Arabic the word: "الخوف" = "القتل". See تاج العروس.

²⁷² The word *bashshe're* = "بَشِّرْ" has no English equivalent *per se*. So, we resort to transliteration and parenthetical explanation. It is a command verb where a speaker is commanding another to tell pleasant tidings, albeit surely not all of the times pleasing to some recipients. As some times "grievous" tiding could be the case. Clearly demeritorious people do not deserve any pleasant tidings, except by way of sarcasm. As raising their expectations and suddenly plunging it deep into the abyss of dismality is very fitting for them.

²⁷³ The part of this Generous Ayah that states: "Verily we for Allah and to Him we are returnees" is called "do'a al-esterja'a", meaning "the prayer of seeking the refuge," which in turn means invoking Allah's assistance to alleviate a personal plight that is in progress and replace it with some thing rather pleasing. Once "do'a al-esterja'a" is remembered and recited in whatever personal predicament happens to befall one, the Hadeeth says that Allah will alleviate the plight in progress and replace it with some thing far better and delightful.

²⁷⁴ "Prayer" from Allah on any one means: Allah's granting of His forgiveness and mercy plus extending His compassion and blessing to those on whom the prayer is said to be for. The reason there is "mercy" after the "prayer" is to compound/to intensify His mercy on the referenced entity.

²⁷⁵ See the Lexicon attached to this Translation for "muhtadee" and its plural "muhtadoona" / "muhtadeena".

²⁷⁶ The *Ssafa* and the *Marwa* are twain small hills next to the Ka'abah. The pagan-Arabs were performing rituals around the twain hills.

²⁷⁷ The word "E'atamara" means made "Umrah," which is referred to as the "lesser pilgrimage" i.e. visiting of The Sacred House in Makkah outside the normal Hajj (Pilgrimage) time/ceremonies.

²⁷⁸ See the Lexicon attached to this Translation for the meaning of the word "جَنَاحٌ" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "جَنَاحٌ" = no sin or no-inclination to sin.

him to <i>yatta'wanfa</i> ²⁷⁹ (<i>iteratively circumambulate</i> [he]) by them both; and whoever [he] volunteered <i>khayran</i> (<i>prescribed extra worships</i>), verily Allah (<i>is</i>) Thanker, Omniscient.	جَنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿٢٨٠﴾
159. Verily who ^r they ^z conceal what We descended of the evidences-she ^v and the divine-guidance ^x from after what We manifested it ^x for the mankind in The Book, those curses them Allah and curse them the cursers.	إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَيْنِنَا لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ ﴿٢٨١﴾
160. Except whom ^r they ^z repented and they ^z mended and they ^z manifested, then those [I] (<i>shall</i>) relent on them; and I am The <i>Tanwabo</i> (<i>iterative Relent</i>) <i>Ar-Rabeemo</i> (<i>The iterative mercy Giver</i>).	إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّا فَاُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿٢٨٢﴾
161. Verily who ^r unbelieved they ^z , and died they ^z while (<i>being</i>) unbelievers, those on them (<i>is</i>) Allah's curse ^w and the angels' and the mankind's wholes [<i>too</i>].	إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمُ لعنةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٢٨٣﴾
162. Immortals they ^z (<i>are</i>) in it ^{w280} ; neither (<i>to be</i>) lightened a' ⁿ²⁸¹ (<i>off</i>) them the torment, and nor they (<i>are to be</i>) reprieved.	خَالِدِينَ فِيهَا لَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿٢٨٤﴾
163. And your ^a <i>Elabo</i> (<i>Deity</i>) (<i>is</i>) One <i>Elabon</i> (<i>Deity</i>); there (<i>is</i>) no <i>Elaba</i> (<i>Deity</i>) except Him, <i>Ar-Rahmano</i> , <i>Ar-Rabeemo</i> (<i>The multitudinous mercy Giver</i>).	وَاللَّهُكُمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٨٥﴾
164. Verily in the Heavens ^w and the Earth's ^w creation, and successive varying(<i>of</i>) the day and the night, and the <i>fol'ke</i> ^x (<i>ship/ ships</i>) ^x which ^u [runs/run] ^w in the sea by what benefits the mankind, and what Allah descended from the Heaven ^w of water ^x so [He] quickened by it ^x the land ^w after its ^w death, and disseminated [He] in it ^w of every <i>dabba'ten</i> ²⁸² (<i>she-moving-creature</i>), and variegating the winds ^w and the <i>saba'be</i> ²⁸³ (<i>gliding-clouds</i>) the <i>musakhkha're</i> ²⁸⁴ (<i>that which is driven</i>) between the Heaven ^w and the Earth ^w , surely (<i>are</i>) <i>Aya'ten</i> ^w (<i>messages/ signs/ proofs</i>) for a cerebrating people.	إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفَلَكَ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨٦﴾
165. And of the mankind who ^p <i>yattaketho</i> ²⁸⁵ ([he] takes and presumes) of lesser ²⁸⁶ than/without Allah compeers; they ^z	وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ

279 The word “طُوفَ” has two distinct meanings: (1) *iteratively circumambulate*, and (2) *fill-up the place*, as that of “الطوفان” which fills up the place to *overflowing*. See اللسان. However, the current rites, the *hurried* ambulation (*rapid movement*) is between the *Ssafa* and the *Marwa*, is called “*Sa'ey*.” So, perhaps, and Allah knows best, this “*circumambulating*” is in the sense of *filling-up* in between the *Ssafa* and the *Marwa*, by their *group gatherings*.

280 The pronoun “*it*” could refer to the curse or to Hell, the *punishment* for the curse, *all are feminine* in Arabic.

281 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن.”

282 For lack of a better term I chose a “*she-moving-creature*” for “*دابة*,” as a simple “*she-creature*” (alone) will *not* do, because a “*rock*” is a “*she-creature*” but it does not have *apparent motility*.

283 The word “سحاب” versus “غيم,” is that the “سحاب هو ينسحب” i.e. *glides itself* or the wind *pulls* or *pushes* it and make it *move*. And it's plural of a “سحابة.” Whereas the “غيم” appears *stationary*. انظر اللسان.

284 The word “*musakhkhar*” is a *singular objective noun*, with *no English equivalent per se*, as almost always for *objective nouns*. “*musakhkhar*” means: that which is *driven*.

285 The word “اتخذ” from “الإنخاذ” which is “إفتعال” for “الإنخاذ,” as stated in لسان العرب, therefore, “اتخذ” is *always* taking and *presuming* some thing about what was taken. Thus, it is *not* just the mere *taking*.

286 The phrase “*lesser than*” explicitly states the obvious fact which “*instead of*” might hide, that whatever is taken is *lesser* than Allah. Therefore, why take that *lesser* entity for a compeer to Allah?

love them as love (of) Allah, while who^r believed they^z (are) harder love for Allah; and if²⁸⁷ (were to) see who^r dhalamo²⁸⁸ (they^z wronged) edh (when) they^z see the torment, that the strength^w together (is) for Allah, and that Allah (is) severe in the torment.

جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٦﴾

166. Edh (when) disavowed who^r ettobe'o²⁸⁹ (they^z who had been closely- followed) of whom^r ettaba'o (they^z who closely-followed), and saw they^z the torment, and taqatta'at (iteratively-severed-she^v) by them the means²⁹⁰.

إِذْ تَبَرَأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٧﴾

167. And said who^r ettaba'o (they^z who closely-followed) had that for us another recurrence^{w291} then we (shall) disavow [of] them just-as they^z disavowed [of] us; like tha'leka (afar-that-it)^x Allah shows them their works basara'ten^{w292} (ardent contritions)^{w293} on them; and not they surely (are) exiting from The Fire^w.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّنَا كُنَّا كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يَرِيهِمُ اللَّهُ أَعْمَلْتُمْ حَسْرَتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٨﴾

168. O, you the mankind: let-eat you^z from what (is) in the land ^w-/Earth^w (as) goodly legitimate, and let-not tatta'be'o²⁹⁴ (you^z closely-follow) the steps^w of [the] Satan; verily he (is) for you^b a foe²⁹⁵ manifester.

يَتَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ حَلَلًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٩﴾

169. Verily only, [be] commands you^b by the ill and the profanity^{w296} and that you^z say on Allah what not you^z know.

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٧٠﴾

170. And if (had been) said for them: ettab'eo (let-you^z closely-follow) what Allah (had) descended; said they^z: rather natta'be'o ([we] closely-follow) what alfayna (we commonly found) on it^x our fathers; even while albeit²⁹⁷ their fathers not were cerebrating a thing, and nor yahtadoona (be-they who find and accept the divine-guidance).

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ ءَابَاءَنَا أَوَلَوْ كَانَ ءَابَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧١﴾

171. And a parable/example (of) whom^r unbelieved they^z (is) like a parable/example (of) whom^x yan'ego ([be] squam'ks-

وَمَثَلِ الَّذِينَ كَفَرُوا كَمَثَلِ الذِّی

²⁸⁷ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See مقني اللبيب، ابن هشام.

²⁸⁸ See the Lexicon attached to this Translation for “ظالم”=“ظالم”=“injustice-doer” and “أظلم”=“wronger.”

²⁸⁹ See the Lexicon attached to this Translation for the distinction between “تبع”=[be] followed and “اتبع”=[be] closely-follow.

²⁹⁰ The word “means” here means, and Allah knows best, the bases or ways of motives for any conduct of relations.

²⁹¹ The word “recurrence” here means another chance.

²⁹² The word “أشد الندم”=“حسرة” see التاج. Thus we qualify the word “contrition” by ardent to intensify contrition.

²⁹³ Ibid.

²⁹⁴ See footnote 349 above regarding: “[be] closely-followed.”

²⁹⁵ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي واللسان.

²⁹⁶ The word used is “الفحشاء”= the noun of “فاحشة” See التاج. And “الفحشاء”=“profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

²⁹⁷ The construct “أولو” is made up of three distinct components: (1) “الاستفهام الاستنكاري”=“disapprobatory interrogative,” (2) “الحالية”=adverbial=“while,” and (3) “لو”=conditional particle=“albeit.” For (1) I chose “even” as an intensive to indicate something that is unexpected. For (2) “while” is obvious. For (3) “albeit” seems to me very appropriately self-explanatory.

/bawls) by what not hears except an invocation/prayer and an afar-calling²⁹⁸: ssommon²⁹⁹ (deaf people), bokmon (born dumb-mute people), omyon (blind people); so they³⁰⁰ reason not.

يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً
صُمُّكُمْ عُمَىٰ فَهُمْ لَا يَعْقِلُونَ ﴿٧١﴾

172. O, you who^r they^z believed: let-eat you^z of the goodies^{w301} (of) what *razaqna* (We provided/allotted) you^b and let-thank you^z Allah, *en(if)* you^c were *eyyaho*³⁰² (indeed particularizing Him) worship you^z.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن
طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن
كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٧٢﴾

173. Verily only, [He] forbade on you^b the carrion^w and the blood, and the swine's flesh ^x and what (had been) invoked by it^x for other than Allah; so whomever [he] (had been) forced (by necessity), neither (is) a *baghen* (selfish envier/-transgressor [he]) nor a transgressor [he], then no sin (is) on him; verily Allah (is) *Ghafooron* (iterative Forgive), *Raheemon* (iterative mercy Giver).

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ
وَلَحْمَ الْخِنْزِيرِ وَمَا أَهْلَ بِهِ لغيرِ اللَّهِ
فَمَن أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا
إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٧٣﴾

174. Verily who^r they^z conceal what Allah (had) descended of the book, and they^z purchase by it^x a little price, those not eat they^z in their bellies except the fire^w and not speaks (to) them Allah The *Qeyamete's*^w (Judgment's) Day, and not *youzakkey*³⁰³ ([He] blessedly: exculpates/befits/suits) them, and for them (is) a painful torment.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنْ
الْكِتَابِ وَيَشْتُرُونَ بِهِ ثَمَنًا قَلِيلًا
أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا
النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ
وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٤﴾

175. Those who^r they^z purchased the misguidance^w by the divine-guidance^x and the torment^x by the forgiveness^w so what *assbarahum*³⁰⁴ (how patiently had become he-they) on The Fire^w.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلِيلَةَ
بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا
أَصْبَرَهُمْ عَلَى النَّارِ ﴿٧٥﴾

176. *Tha'leka* (afar-that-it) ^x (is) because that Allah *naẓẓala*³⁰⁵ (repetitively descended) The Book by the right and verily who^r they^z differed in The Book surely (are) in an afar conflict.

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ
بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي
الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿٧٦﴾

177. Not the *berra* (just and dutiful) (is) that you^z turn/diverge yourⁿ faces towards the *mashrege* (sunrise's locus) and the *maghrebe* (sunset's locus) [and,] but the *berra* (is): who^p [he] believed by Allah, and The Day The Last, and the

لَيْسَ الْبِرُّ أَن تَوَلَّوْا وُجُوهَكُمْ قِبَلَ
الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ
ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

²⁹⁸ The words “دُعَاءُ” = calling for the near-by, and “نِدَاءُ” = calling the afar. For lack of better words, I chose: “invocation” or “prayer” for “دُعَاءُ” and “afar-calling” for the “نِدَاءُ”.

²⁹⁹ The words “صُمُّ، بكم، عُمَى” all are plural nouns while their closest English corresponding entities all are adjectives and hence no plural for any except to associate the respective word with a plural noun people. Hence, this transliteration.

³⁰⁰ The analogy here is that calling on the unbelievers is like a shepherd calling on his animals; the animals hear his voice but perceive not the meaning of the words. Implied here is also the fact that: some near by animals may hear but responding is another matter; however, others (far away) animals may not hear at all. In this analogy the unbelievers are likened to the animals, slighting them, and suggesting that their reasoning is deficient, like that of animals, i.e. they cannot take advantage of the good call for Islam. Hence, they are “deaf, dumb, and blind; thus, they reason not.”

³⁰¹ The word “طَيِّبَاتِ” = “goodies” = “goodies, w” = a feminine gender means any thing delectable and legitimate.

³⁰² The word “إِيَّاهُ” = “إداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun.

³⁰³ The word “يُزَكِّيهِمْ” that's, and Allah is knowing, [He] exculpates, befits/suits and blesses. See التفاسير واللسان.

³⁰⁴ This is to imply, and Allah knows best, that how bold those people are on how insisting they were on deeds which surely lead them to Hell staying in it constantly. The word “أَصْبَرُ” is “فعل ماض جامد مبني للتعجب” = astatic verb, i.e. cannot be conjugated, see إعراب القرآن لـ محمود صافي.

³⁰⁵ That is piecemeal, according to the situation at hand, completing it within about 23 years.

angels, and The Book, and the prophets, and *aa'ta* ([he] gave/-accorded) the possession^x over his love (of) it^x/Him³⁰⁶ (to) the kin possessors, and the orphans, and the poor³⁰⁷, and the path's-son (*wayfarer*) and the requesters and in the necks^{w308} and *aqama*³⁰⁹ ([he] upheld the prescribed obligations of) the Prayer^w and *aa'ta* ([he] accorded and fulfilled the obligations of) the *Zakat*^{w310} (prescribed portion of personal possessions)^w and the fulfillers by their covenant if they^z covenanted, and the *ssa'bereena* (people of patience) in the *ba'asa'*^{w311} (penury-tension)^w and the *dharra'*^{w312} (distress due to adversity) and at time of the *ba'ase*³¹³ (intense:warfare/ torment/ fight); those (are) who^r *ssadaqo* (they^x had always-enforced-the-truth), and those they (are) the *mottaqoona* (they who reverentially guard against Allah's displeasure).

وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ
وَأَتَى الْمَالَ عَلَى حُبِّهِ ذَوِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ
بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي
الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ
أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ
الْمُتَّقُونَ ﴿١٧٧﴾

178. O, you who^r they^z believed, (*had been*) written on you^b the *qessasso* (Lawful retribution) in the murderers: the free by the free, and the slave by the slave, and the female by the female, so whomever [he] (*had been*) remitted for him³¹⁴ of his brother³¹⁵ a thing, then *etteba'on* (close-following) by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved maxim) and *adda'on*³¹⁶ (personally delivering or performing one's full obligations) to him by *ehsanen* (rendering benevolence and ultimate beautiful and adorned deed/ say); *tha'leka* (afar-that-it) ^x (is) a mitigation from yourⁿ Lord and a mercy^w; so whoever [he] transgresses after *tha'leka*, surely for him (is) a painful torment.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ
الْقِصَاصُ فِي الْقَتْلَىٰ الْحُرُّ بِالْحُرِّ
وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ
فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ
بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَنٍ
ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ
فَمَنْ آعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ
عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

179. And for you^b in the *qessa'sse* (Lawful: retribution/retaliation) (is) a life^{w317} O, the *albab's*³¹⁸ (hearts/intellects)'s possessors,

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَّأُولَىٰ

306 There is another *interpretive* reading of "Him" instead "it." The "Him" implying Allah, i.e. because of personal love of Allah, the person gives his/her wealth to the stated categories of people.

307 For the words "مَسْكِينٍ" versus "فُقَرَاءٍ", see the *Lexicon* attached to this Translation for the distinction. The word "poor" stands for the *singular* or the *plural*, although some time for the plural: "poor-people."

308 The Qur'anic expression "for the neck" means paying the needed funds for freeing a *slaved* person.

309 The word "أَقَامَ" = "stood/upheld/sustained/maintained.". But first what is the meaning of: "أَقَامَ؟" = "أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً"

So, "يَقِيمُونَ" means they: (1) *Maintain*, in the sense of *continuedness* and *keep up* of all the prescribed obligations, as in this *Ayah* (S2: 3). Also "أَقَامَ" has another "*sharey'ah*" prescribed meaning of: (2) *called or upped* to perform the Prayer itself, as in the *Ayah*: "And when you^s were in them, then you^s upped for them (the second call for) the Prayer," (S4: 102). Note: Prayer and *how* to be done was established and revealed by Allah. Hence people do *not* establish Prayer they *only* maintain and perform it.

310 See the *Lexicon* attached to this Translation for the word *Zakah* and its implications of *augmentative blessedness*.

311 The Arabic word "*ba'asa'*" has several meanings: (1) tension due to *peury* (extreme need); (2) hardship; (3); hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6). See the *Lexicon* attached to this Translation for more elaboration on this.

312 The Arabic word "*Al-dharra'*" means *distress out of adversity* and *people* who render support.

313 The Arabic word "*Al-Ba'a'se*" means: (1) warfare or (2) intense torment or (3) mighty fight.

314 The pronoun "him" here refers to the murderer.

315 The word "brother" here is *brother in Islam* who is really the *relative of the victim* (the murdered).

316 With respect the word "*addon*," = "أداء," it is to be noted that it means: *personally performing* (one's obligations), e.g.: a *payer* must pay the payment to the *payee* in *person* or in certain circumstances the *payee's* legal representative. This is in contrast to "*vaffa*" = "وفى" *paid the full obligations in any way*.

317 That is "saving" of life in the form of deterrence.

318 See the *Lexicon* attached to this Translation for The Qur'an's characterizations of "نَوَّالِبَاب" = the *albab's* possessors.

<p><i>la'alla (craving currently unavailable deed that, perhaps) you^b tattaqoona (you^r reverentially guard not to displease Allah)³¹⁹.</i></p>	<p>الْأَلْبَبِ لَعَلَّكُمْ تَتَّقُونَ ﴿٣١٩﴾</p>
<p>180. (Had been) written on you^b if/when <i>badhara</i>³²⁰ (attended at predetermined time and place) the death <i>abada</i> (a lone/any one) of you^b <i>en (if) [he] left khayran (lawful: possessions/desirables) the will^w (is) for both the begetters (parents) and the closest-kins by the ma'aroofe (popularly acceptable and not Sharey'ah disapproved maxim), an (absolute)-right³²¹ on the muttaqeena (reverential guarders against Allah's displeasure).</i></p>	<p>كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَلَدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ﴿٣٢٠﴾ حَقًّا عَلَى الْمُتَّقِينَ ﴿٣٢١﴾</p>
<p>181. So whoever [he] substituted it^x after what [he] heard it^x then verily only its^x sin (is) on whom^r they^z substitute it^x; verily Allah (is) <i>Sa'meeon (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Omniscient.</i></p>	<p>فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٣٢٢﴾</p>
<p>182. So whoever [he] feared/knew³²² of a bequeather <i>janafan (intentional unjust-swerving in the will)</i> or a sin then [he] reconciled among/between them, then no sin (is) on him; verily Allah (is) <i>Ghafooron (iterative Forgiver), Raheemon (iterative mercy Giver).</i></p>	<p>فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٢٣﴾</p>
<p>183. O, you who^r they^z believed (had been) written on you^b the fasting^x just-as (it^x had been) written on whom^r of before you^b <i>la'alla (craving currently unavailable deed that, perhaps) you^b tattaqoona³²³ (you^r reverentially guard not to displease Allah).</i></p>	<p>يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٣٢٤﴾</p>
<p>184. Days <i>ma'adoda'ten^w (a few/countables)^w</i> so whoever of you^b [was]: ill or on a travel, then a number^{w324} of other days; and on whom^r <i>youtteygo ([they^z] endure/with hardship fast) it^x a ransom^w tta'aamo^x (wheat/edible/food-grains) ^x (to) a poor; so whoever [he] volunteered <i>khayran (increased the ransome^w)</i> so it^x (is) <i>khayron (choicer/superior/worthier)</i> for him; and <i>en (if) you^z fast(it^x is) khayron for you^b if you^c were knowing.</i></i></p>	<p>أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٣٢٥﴾</p>
<p>185. Month (of) <i>Ramadhan^x</i> which^x (is) in it^x (had been) descended The Qur'an, a divine-guidance^x for the mankind, and evidences-she^{ym} of the divine-guidance^x and the Criterion³²⁵; so whoever of you^b witnessed (lived/coexisted) the month^x so let fast it^x [he]; and whoever [he] [was]: ill or on a travel, then a number^w of other days; Allah wants by you^b the</p>	<p>شَهْرَ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ</p>

319 The word “تَتَّقُونَ”=“tattaqoon,” based on the Arabic word “waga,” linguistically meaning: took all the precautions to secure and protect (any thing) from any harm. Hence, “tattaqoon” means: you “reverentially guard against Allah's displeasure” by adhering to Allah's Criteria of prescription and proscription. There is no English equivalent for “taqwa,” i.e. reverential guarding against Allah's displeasure. See the Lexicon attached to this Translation for both “tattaqoon” and “taqwa.”

320 The word “حَضَرَ” means currently existing i.e. being at hand or at immediate attendance on the basis of an already presumed knowledge of such an existence in terms of time and place, such as a student who knows when and where to attend his class. In the case of “death” although no one knows “where” or “when” nevertheless, such potential existence could materialize any time and any where and “death” knows when and where to be present.

321 The Arabic text says: “حَقًّا,” not “حَقِّ,” i.e. the word “حَقًّا”= absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي.

322 The word “خَافَ” carries dual meanings: (1) feared and (2) knew. Both meanings could apply. See النِّسَان.

323 See the Lexicon attached to this Translation for both “tattaqoona” and “taqwa.”

324 That is equal to the number of days not fasted.

325 The word “Criterion” means a distinctive Law, i.e. the Law that separate right from wrong, such as that which was give to Mosa (Moses), peace [be] upon him, and The Qur'an The Supreme, revealed to Mohammad (SAWS), both are considered to be the “Criteria.”

ease and not wants [H] by you^b the *usra* (hardship/-difficulty); and to complete the *eddata*^w (prescribed-period)^w and to *toka-bbero*³²⁶ (to say: *Allaho Akbar*) Allah over what [He] divinely-guided you^b and *la'alla* (craving currently unavailable deed that/ perhaps) you^b thank you^z.

أَخْرَ يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَيْتُمْ وَلَعَلَّكُمْ تَشْكُرُونَ



186. And if asked you^g My *eba'de* (worshippers/submitters-/slaves) *a'nney*³²⁷ (about Me), so verily I am near; [I] answer the prayer's/invoker's prayer^w/invocation^w if [he] prayed-for/invoked[Me]; so let *yestajebo*³²⁸ (they^z compliantly-answer) for Me and let believe they^z by Me, *la'alla* (craving currently unavailable deed that/perhaps) they *yarshodoona*³²⁹ (they^z maturily-discern/rationally guide to the right).

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ



187. (Had been) legitimized for you^b night (of) the fasting the *rafatbo*³³⁰ (sexual intercourse, talk about sex, intimacies leading to sex) to yourⁿ women; they^y (are) *lebason*^{x331} (reposefulness/-spouse/chasteness) for you^b and you^f (are) *lebason* for them^y; Allah knew surely you^b were *takhtanona*³³² (committing perfidy to) yourⁿ selves^w; so [He] relented on you^b and [He] pardoned *a'n* (regarding)³³³ you^b; hence, now *ba'shero*³³⁴ (let-you^z: mutually touch their bare-skin, engage in sexual intimacy^x or its^x foreplay) them^y and *ebtagbo*³³⁵ (let-earnestly quest you^z) what Allah wrote for you^b; and let-eat you^z and let-drink you^z until manifests for you^b the white thread from the black thread of [the] dawn; afterwards let-conclude you^z the fasting to the night, and let not *toba'shero* them^y while you^f (are) anchorites³³⁶ in the mosques; *telka*^w (*she-that-afar-it / those*)^w (are) Allah's limits^w; so let-not near it^w you^z; like *tha'leka* (*afar-that-it*)^x Allah manifests His *Aya'te*^w (messages) for the mankind *la'alla* (craving currently unavailable deed that, perhaps) they, *yattaqoona* (they reverently guard not to displease Allah).

أَحْلَلْ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْتَمَنَ بَشَرُوهُمْ وَأَبْتَدُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَشِّرُوهُمْ وَأَنْتُمْ عَنكِفُونَ فِي الْمَسَجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ



³²⁶ The word "*tokabbero*" = "تَكْبَرُوا" = to say: "الله أكبر" = *Allabo Akbar* = Allah antecedent/s/ predates all and everything, also Allah is bigger than all and everything. Suchsay is the highest degree of glorifying and deifying Allah, SWT. See القُرطبي

³²⁷ See the *Lexicon* attached to this Translation regarding "عن".

³²⁸ The word "يَسْتَجِيبُ" is rooted in "استجاب", meaning: favorably/compliantly responded, not just responded. See الهادي

³²⁹ See the *Lexicon* attached to this Translation for the word الرشد.

³³⁰ The word "رَفَثٌ" means: (1) sexual intercourse, talk about it, (2) vulgarity leading to it, (3) filth.

³³¹ The word "لِبَاسٌ" has myriads of linguistic as well as figurative meanings. Any and perhaps most if not all of them could apply in this location: "they^y are a *lebason* (spouse, reposefulness, chasteness, usufruct, gratification) for youⁿ and you^f (are) *lebason* for them^y." As *lebason* linguistically, means: (1) inner-clothing (i.e. the under-wear that comes in direct contact with a bare-skin, (2) dressing of the pudenda, (3) protective dress, vis-à-vis heat/cold; (4) wear, figuratively, means: (5) cover with: (a) clothe, (b) mail, (c) darkness, i.e. to obstruct vision. (6) Spouse, (7) reposefulness, chasteness (8) usufruct, (9) gratification, (10) sweeping; (a) fear or (b) hunger/indigence, or (c) *taqwa* (personal reverential guarding against Allah's displeasure). See البصائر واللسان

³³² The word "*takhtanoona*", "you commit perfidy" for the Arabic word "يَخْتَانُونَ" is meant to show that "يَخْتَانُونَ" is different than "يَخُونُونَ" as "يَخُونُونَ" is simple "cheating;" but "يَخْتَانُونَ" is much stronger, as it means cheating on some thing one is entrusted to guard. I know of no English word for "يَخْتَانُونَ" per se.

³³³ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

³³⁴ The word "بَاشَرٌ" = "لَامَسَ مِنْ غَيْرِ حَاجِزٍ" has many meanings, among them: (1) mutually touched the bare-skin without any barrier; and (2) "بَاشَرٌ" = "لَامَسَ" the man's bare body touched the bare body of the female; and (3) "بَاشَرٌ" = "لَامَسَ" means commenced performing a specific function. And so "المباشرة" = "الملامسة" is a figurative speech or metonymy for intimate sexual relation.

³³⁵ The word "أَبْتَدُوا" is based on the word "أَبْتَغَى" meaning: earnestly-quested.

³³⁶ The word "anchorites" = "عَاقِفُونَ" in the sense of period of seclusion, retirement, or solitude of withdrawal for prayer, meditation, and study of Allah's commands.

188. And let-not you^z eat* yourⁿ possessions^w among you^b by the falsehood^x and (let-not) *todlo* (you^z utter/ articulate) by it^w to the rulers to you^z eat *fa'reeqan* (band/portion) of the mankind's possessions by the sin, while you^f know. وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتَذَلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾
189. Ask you^s they^z a'n (regarding) the new-moons^w; let-say [you^s]: it^w (all are) appointments for the mankind and the *Hajj* (pilgrimage); and not the *berro* (that which is just and dutiful) (is) by that *ta'ato* (you^z: come-to/ self-bring) the houses from its^w backs; [and,] but the *berra*³³⁷ (=berro) (is) who^p [he] *ettaqa*, (he had reverentially guarded not to displease Allah); and *aa'to* (let-you^z come to/ self-bring) the houses from its^w (front) doors; and *ettaqa* (let-you^z reverentially guard not to displease) Allah, *la'alla* (craving currently unavailable deed that/ perhaps) you^b prosper. * يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾
190. And let-mutually fight you^z in Allah's path whom^r they^z mutually fight you^z; and let-not transgress you^z; verily, Allah likes not the transgressors. وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾
191. And let-kill them you^z whence *tha'qestomohum*³³⁸ (grabbed them you^f); and let-exit them you^z from whence they^z (had) exited you^b; and the *fitna'to*^{w339} (unbelief/ sinful/ immoral/ unpraised deed/ say) ^w (is) harder than the killing; and let-not you^z mutually fight them at The Sacred ^x [The] Mosque^x until they^z mutually fight you^b in it^x; so *en(if)* they^z mutually fought you^b then you^z kill them; like *tha'leka* (afar-that-it) ^x (is) the unbelievers' requital. وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمُ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾
192. Then *en(if)* desisted they^z so verily Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (multitudinous mercy Giver). فَإِنْ أَنْتَهِوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾
193. And let-mutually fight them you^z until/so-that not (there) be a *fitnaton*^w (unbelief/ engaging in sinful/ immoral/ unpraised deed/ say) ^w and the religion be for Allah; so *en(if)* desisted they^z then no aggression except on the *dha'lemeena*³⁴⁰ (injustice-doers). وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنْتَهِوا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾
194. The month [the] sacred by the month [the] sacred, and the (divine) proscriptions^{w341} (are) *Qessasson* (Lawful: retribution/retaliation for equality); so whoever aggressed [he] on you^b so let-aggress you^z on him by like what aggressed [he] on you^b; and *ettaqa* (let you^z reverentially guard not to displease) Allah; and let-know you^z that Allah (is) with the *mut'taqeena* (reverential guarders against Allah's displeasure). الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ فَمَنْ أَعْتَدَى عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

*Here "eat" means legitimize/make legitimate. أكل مال الغير = ate other's funds legitimized other's funds for own self.

³³⁷ *Al-berra* / *Al-berro* are same, only the Arabic grammar makes the difference in the nunation.

³³⁸ The word "ثَقِفْتُمُوهُمْ" rooted in "ثَقَفَ" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "أدرکه ببصره لحدّة في النظر", "ظفر به", "صادف", respectively. See البصائر واللسان. I chose "grabbed" as it obviously includes "met" and "sighted" as you cannot grab without "sighting" and "meeting."

³³⁹ The word "fitna" has several meanings, among them: (1) unbelief; (2) temptation; (3) misfortune; (4) discord; (5) sedition; (6) trial; (7) punishment; (8) civil strife; (9) seduction from the truth; (10) tumult. According to Ibn Abbas, the word "fitna" means unbelief.

³⁴⁰ The word "ظالم" in "فَاعِلُ الظلم" = "ظالمون" = "the injustice-doer," as "الظالم" = "injustice."

³⁴¹ The word "الحرمت" = "the divine proscriptions." See اللسان والقرطبي.

195. And let-expend you^z in Allah's path; and let-not cast you^z by yourⁿ hands^w to the *tabloka'te^{w342}* (any thing that causes/ leads to perdition)^w; and *abseno* (let-[you^f] render meritorious deeds); truly Allah loves the benefactors.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿٢٥٦﴾

196. And let-conclude you^z the *Hajja* (greater³⁴³ pilgrimage) and the *Umrata^{w344}* (the lesser pilgrimage) ^w for Allah; so *en* (if) (had been) constrained you^c then whatever *istaysara* (is easily-availed) of the *bad'ye* (sacrificial animals)^x; and let-not shave you^z yourⁿ heads until the offering^x reaches³⁴⁵ its^x place (of sacrifice); then whoever of you^b [was]: ill or by him an annoyance of his head, then a ransom^w of a fasting^x or a charity^w or *nosoken³⁴⁶* (worship-commands/ especially concerning Hajj, i.e. pilgrimage to Mecca, e.g.: offering)^x; then if felt-secured you^c then whoever [he] delighted (himself) by the *Umrat'e^w* to the *Hajja^x* then whatever *istaysar* of the *bad'ye^x*; then whoever [he] found not then fasting^x three days in the *Hajje^x* and seven if/when returned (home) you^c; *telka^w* (she-that-afar-it^w / those^w) (are) ten complete (days); *tha'leka* (afar-that-it)^x (is) for whom^p [he] was not his family vicinages (of) The Mosque^x [The] Sacred^x and *ettaqo* (let you^z reverently guard not to displease) Allah, and let-know you^z that Allah (is) hard (in) the punishment.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكِ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامًا ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرًا الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥٧﴾

197. The *Hajjo^x* (pilgrimage)^x (are) *ash'buron^{x347}* (months)^x *ma'alo-ma'ton^w* (already: countables/ known)^w; so whoever [he] fore-ordained in them^y the *Hajja*, then neither *rafatha³⁴⁸* (sexual intercourse/ talk about intercourse/ action leading to it), nor *fosooqa³⁴⁹* (rebellion vis-à-vis Allah's command), nor a disputation in the *Hajje* (pilgrimage); and what you^z do of *kbayren^x* (lawful: goodness/ desirables) Allah knows it^x; and let-cater you^z (your selves); so verily *kbayra* (choicer/ superior-/ worthier) (of) the

الْحَجَّ أَشْهُرٌ مَعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزُودُوا فَإِنَّ

³⁴² The word “*the-tabloka*”=“*التَهْلُكَةُ*” has no English equivalent *per se*, as it means: any thing that can be considered as “causing or leading to perdition.” However, many people tend to emphasize and almost stop at the apparent linguistic meaning of this great *Ayah*, in the sense of urging people not to cast their power = “*أيديهم*” to their own perdition. For example: jumping from unreasonable height, not praying, engaging in an ill-treatment of the parent, etc. Such understanding, although not far-fetched, in fact such *Ayah* falls mostly in the category of urging people to expend in the cause of Allah, “in the way of Allah.”= “*Jehad*”=“*الجهاد*.” The whole expression: “and let not cast youⁿ by yourⁿ hands^w to the-*tabloka* (any thing that causes or leads to perdition)” means do not cause damage to your selves by your own power (“yourⁿ hands”) through abstaining from expending in the cause of Allah (i.e. the *Jehad*) or (withdrawing from a *Jehad* in progress). Such an abstention or a withdrawal really tantamounts to “*the-tabloka*,” thus, it is self-damaging and leading to self-perdition.

³⁴³ The greater *Hajj* means the full *Hajj* at a specified dates, times, and being in the right places doing all the prescribed rituals.

³⁴⁴ The lesser *Hajj* or the *Umrab* means going to Makkah any time, visiting the Sacred Mosque, circumambulating around the Ka'abah, and making the *Sa'ey* (walking hurriedly) between the two mounts of *As-Safa* and *Al-Marwa* and performing the other prescribed rituals.

³⁴⁵ Means slaughtered for the intended purpose of a sacrifice.

³⁴⁶ The word *Nosoken* (any worship relating to the pilgrimage, such as gift a person gives the needy or the poor intending by it Allah's name) See *الزَّاعِب*..

³⁴⁷ *ash'buron*=شهور=plural of paucity, versus *sho'booron*=شهور= plural of multiplicity, implying limited/ small number.

³⁴⁸ See the *Lexicon* attached to this Translation for the full meaning of this word.

³⁴⁹ See the *Lexicon* attached to this Translation for an elaboration on this important word, *fasooeen* =“*الفاسون*.”

ḡa'de (traveler's stock of provision) (is) the taqwa^w (having sufficient ḡa'de for the Hajj)^w and ettago'ne³⁵⁰ (let reverently guard you^r against My displeasure), O possessors (of) the alba'be³⁵¹ (hearts-intellects).
 خَيْرَ الزَّادِ التَّقْوَىٰ ۖ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿٢١﴾

198. Not on you^b a jonahon³⁵² (sin) that tabtagho³⁵³ (your earnestly-quest) munificence³⁵⁴ from yourⁿ Lord; so if/when afadhtom³⁵⁵ (your group-rushed) from Arafa'te^w then let-remember you^z Allah at [The] Monument^x The Sacred^x; and let-remember Him you^z just-as [He] divinely-guided you^b while en(albeit) you^c were before it^{x356} surely of the strayers.
 لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ۚ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿٢١﴾

199. Afterwards afeedho (let-group-rush you^r) from whence afadha (group-rushed) the mankind; and istaghfero³⁵⁷ (let-seek your forgiveness) (from) Allah; verily Allah (is) Ghafooron (iterative Forgiver), Raheemon (iterative mercy Giver).
 ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

200. Then if/when qadhbaytom (finished you^r) yourⁿ manasik (Hajj, i.e. pilgrimage/rituals) then let-remember you^z Allah as yourⁿ remembrance (of) yourⁿ fathers or harder a remembrance; so of the mankind who^p [he] says: (O), our Lord aa'tena (let-accord/give us [You^s]) in the world^w and not for him in the Hereafter^w of a khala'gen³⁵⁸ (good:portion/lot).
 فَإِذَا قَضَيْتُمْ مِنْسِكَكُمْ فَاذْكُرُوا اللَّهَ ۖ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۚ فَمَنْ النَّاسُ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٣﴾

201. And of them who^p [he] says: O, our Lord aa'tena (let-accord-/give us [You^s]) in the world^w hasanatan^w (meritorious-deed)^w and in the Hereafter^w hasanatan^w; and let-[You^s] preclude us (from) the Fire's^w torment.
 وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٤﴾

202. Those, for them (is) a lot of what earned they^z; and Allah (is) swift (in) the reckoning.
 أُولَٰئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا ۚ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٥﴾

203. And let-remember you^z Allah in days^x ma'adoda'ten^w (i.e. those that are: numbered/known)^w; so whoever hastened [he] in two days then no sin (is) on him, and whoever delayed [he] then no sin (is) on him, for whom^p ettaqa³⁵⁹ (he had reverentially guarded not to displease Allah); and ettaqa (let you^r reverently guard not to displease) Allah; and let-know
 * وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ ۚ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ۚ وَاتَّقُوا اللَّهَ ۚ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ

³⁵⁰ The letter “ن” in “فَاتَّقُونِ” by Arabic (linguistic) Rule, is called “تون الوقاية او العمداء، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “فَاتَّقُونِ” is omitted, for “التخفيف” = “alleviation, lightening” or Ayat's end harmony (rhyme). See إعراب القرآن، لمحمود صافي

³⁵¹ See the Lexicon attached to this Translation for The Qur'an's characterizations of “ذو الألباب” = the albab's possessors.

³⁵² See the Lexicon attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “جناح” = no sin.

³⁵³ The word “ابتغى” = “طلب حثيثاً” meaning: earnestly-quested.

³⁵⁴ By trading with one another for example.

³⁵⁵ The word “أفيضوا” comes from “الإفاضة” which means a crowd of people rushing from one place to another.

³⁵⁶ The pronoun “it^x” here refers to the aright-guidance = “الهدى” or “The Qur'an” the coming of Prophet Mohammad (SAWS), all of which are masculine; hence the reference is in the masculine form, it^x.

³⁵⁷ The word “استغفروا” = “اطلبوا الغفران” = “let-seek forgiveness [you^s].” In English there is no seemly way to say: “استغفروا” per se. So I settled for saying: “let-seek forgiveness [you^s].”

³⁵⁸ The word “خلق” has two similar but distinct meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it. See الهادي.

³⁵⁹ That is during and after the Hajj, the person must continue to do the prescribed and avoid the proscribed duties.

you ^z verily you ^b (are) to Him (to be) thronged.	تَحْشُرُونَ ﴿٢٢﴾
204. And of the mankind who ^p marvels you ^g his say in the life ^w (of) the world ^w and [he] (cites) Allah (to) witness on what (is) in his heart, while he (is) aladdo (fiercest/most-contentious of) the <i>kebessa'me</i> (disputants/adversaries).	وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٤﴾
205. And when ³⁶⁰ <i>tawalla</i> ³⁶¹ (he: turned away/possessed leadership), [he] endeavored ³⁶² in the land ^w /Earth ^w to corrupt in it ^w and perishes [he] the <i>bartha</i> ³⁶³ (tillage/lot/faith) and the offspring ³⁶⁴ ; and Allah likes not the corruption.	وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٥﴾
206. And if ³⁶⁵ (had been) said for him: <i>ettaqey</i> (let-reverently-guard [you ^r] not to displease) Allah, took-she ^y him the prestige ^{w366} by the sin; so his sufficiency ³⁶⁷ (is) Hell ^w and surely wretched the <i>meba'do</i> (bed/resting-place/cradle/fixed expanse).	وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْأَمَّهَادُ ﴿٢٦﴾
207. And of the mankind who ^p [he] sells ³⁶⁸ himself ^w <i>ebtegha'a</i> (in an earnest-quest of) Allah's delight ^w and Allah (is) <i>Ra'oofon</i> ³⁶⁹ (iteratively Forbearer/Clement) by the <i>eba'de</i> (worshippers/submitters/slaves).	وَمَرَّبَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٧﴾
208. O, you who ^r believed they ^z let-enter you ^z in the <i>sel'me</i> (peace/Islam) <i>ka'fatan</i> ³⁷⁰ (altogether ^w); and let-not <i>tatta'be'o</i> ³⁷¹ (closely-follow you ^r) steps ^w of the Satan; verily he (is) for you ^b a foe ³⁷² manifest.	يَا أَيُّهَا الَّذِينَ ءَامَنُوا آدْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٨﴾
209. Then <i>en(if)</i> slipped you ^c from after what came-she ^y (to) you ^b the evidences-she ^y then let-know you ^z that Allah (is) Mighty, <i>Hakeemon</i> ³⁷³ (infinite <i>hekma</i> ³⁷⁴ Possessor).	فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاذْكُرُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٩﴾

³⁶⁰ The particle “إِذَا” is a future adverbial conditional article hence it is “if” not “when,” which = “إِذَا”.

³⁶¹ The word “*tawalla*” has several meanings, among them: (1) Took charge of the leadership; (2) supported or backed one party or the other; (3) was partial to; (4) left one group to another; (5) retreated; (6) stuck to some thing.

³⁶² See the *Lexicon* attached to this Translation regarding this “سَعَى” denoting agility and vigor of gait.

³⁶³ The Arabic word “*barth*” has many meanings: (1) tillage, the place where sowing seeds are placed; (2) the work of the cultivator; (3) the trodden tract; (4) reward; (5) lot or fate.

³⁶⁴ The Arabic word “*nasl*” means: (1) the son or daughter; (2) the offspring; (3) birth or place of birth. However, the Arabic proverbial phrase: “the *barth* and the *nasl*” is an Arabic tongue expression = a *metonymy* (figure of speech) for women and children. Thus in the above *Ayah*, and Allah knows best, the retreater hasten to destroys the women and the children.

³⁶⁵ See the *Lexicon* attached to this Translation regarding “when” versus “if.”

³⁶⁶ The word “العِزَّةُ” = “prestige,” in the sense of lordliness as: possessing power and authority over others.

³⁶⁷ The word “حَسْبُ فِي حِسْبِهِ” = “محسب لك أو كاف لك أو كافيك من غيره، للواحد والتثنية والجمع لأنه مصدر” Thus, “التاج” = the infinitive noun of the verb, making it standing for the strongest action of the verb. See التاج.

³⁶⁸ The Arabic words: (a) “إِشْتَرَى” and (b) “بَشَرَى” (c) “يَشْتَرِي” rooted in “إِشْتَرَى” as in this *Ayah*, occur time and again in *The Qur'an*. Many people confuse their meanings. As a rule, mostly and generally: (a) “إِشْتَرَى” means purchased and (b) “بَشَرَى” means sold; although on some rather rare occasions the reverse may be true. It is the context, which will govern the exact meaning. In this *Ayah* the rule holds well.

³⁶⁹ The word “رَءُوفٌ” of “الرَّافَةُ” which is more intensive than “الرَّحْمَةُ,” as “الرَّحْمَةُ” = “mercy,” which is kindness imparting delight to its recipient; while “الرَّافَةُ” is in addition to “الرَّحْمَةُ” it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, “الرَّافَةُ” is a protective-mercy = clemency. And “رَءُوفٌ” is multitudinous protective mercy Doer or multitudinously clement. See التاج.

³⁷⁰ The word “كَافَّةً” in this case means “الجميع والإحاطة” = altogether, including, all members of the class or group under consideration. See التاج لكافة. “كافة” also = is the intensive form of كاف = جامع see اللسان.

³⁷¹ See footnote 343 above regarding “closely follow.”

³⁷² The word “عَدُوٌّ” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي واللسان.

³⁷³ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

³⁷⁴ See the *Lexicon* attached to this Translation for “*hekma*.”

210. Do they^z wait³⁷⁵ except that *ya'ateya* (*comes to/betides*) them Allah in shadows of [the] clouds, and the angels, and the matter (*had been*) judged/finished; and to Allah (*are to be*) returned the matters. هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾
211. Let-ask [you^r] Israel's sons how-many³⁷⁶ *aa'tayna* (*We accorded/gave*) them of an *Aya'ten^w* (*message/sign/proof*) evident^w and whoever [he] substitutes³⁷⁷ Allah's boon^w from after came-she^y (*to*) him, verily Allah (*is*) hard-/severe (*in*) the punishment. سَلِّ بَنِي إِسْرَءِيلَ كَمْ آتَيْنَهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾
212. (*Had been*) adorned for whom^r unbelieved they^z the life^w (*of*) the world^w; and they^z scoff of whom^r they^z believed; and who^r *ettaqaw* (*they had reverentially guarded not to displease Allah*) (*are*) above them The *Qeyamatey's^w* (*Judgment's*) Day; and Allah *yarzogo* (*provides/allots*) whom^p [He] wills by other than a count. زَيْنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾
213. The mankind [were] *Ummatan^w* (*a community*)^w one-she^y; then Allah missioned³⁷⁸ the prophets^x, *mubashshereena³⁷⁹* (*iterative tellers of pleasant tidings*) and warners^x; and [He] descended with them the book^x by the right^x for ruling among the mankind in what they^z differed in him/it^{x380}; and not differed in him/it^x except whom^r *oto* (*they^z had been accorded/allotted*) it^x of after what came-she^y (*to*) them the evidences^w *baghyan* (*envy/selfish: excessiveness/transgression*) among them; so divinely-guided Allah whom^r they^z believed for what they^z differed in it^x of the right^x by His leave; and Allah divinely-guides whom^p [He] wills to a *Sseratten* (*road/way*) straight. كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾
214. Or reckoned you^c that enter you^z the Paradise^w while *lamma³⁸¹* (*not yet*) *ya'atee* (*comes to/betides*) you^b a parable^{x/-} example^x (*of*) whom^r they^z ceded of before you^b; touched-she^y/betided-she^y them the *ba'asa'e^w* (*penury-tension*)^w and the *dharra'e^w* (*distress due to adversity*) and they^z (*had been*) quaked, until the messenger says and who^r they^z believed with him: when (*is*) Allah's succor; indeed, surely Allah's succor (*is*) near. أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾
215. Ask you^g they^z what (*should*) they^z expend; let-say [you^r]: what expended you^c of *khayren* (*lawful: possession/-desirable*), then for both the begetters (*parents*) and the nearest (*of*) kin and the orphans and the poor³⁸² and يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ

³⁷⁵ The word “يَنْظُرُونَ” means “يَنْتَظِرُونَ” see القرطبي واللسان.

³⁷⁶ The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

³⁷⁷ That is alters Allah's messages, as such messages are boons, of prescriptions and proscriptions.

³⁷⁸ The word “بَعَثَ” carries several meanings, among them: sent, missioned, resurrected, awaken, and prompted.

³⁷⁹ See the Lexicon attached to this Translation for *bashbara*/you**bashbaro**/mubasheron=بَشِّرْ/يُبَشِّرْ/مُبَشِّرٌ..

³⁸⁰ The pronoun “هـ” in “فيه” refers to “the book,” i.e. The Qur'an,^x or the Prophet (SAWS) or Isa (Jesus), peace be on him. See الدر المصون، لـ احمد الحلبي.

³⁸¹ The particle “لَمَّا” has many functions, such as: it enters on the present tense and makes it past tense, and negates it. It also could mean a particle of exception, i.e.: “but.” See القرطبي ومغني اللبيب

³⁸² For the words “مساكين” versus “فقرء”، see the Lexicon attached to this Translation for the distinction. The word “poor” stands for the singular or the plural, although some time for the plural: “poor-people.”

son (of) the path^x (*the wayfarer^x*); and what you^z do of *khayren^x* (*goodness/ worthiness/ desirables*) so verily Allah by it^x (*is*) Omniscient.

السَّبِيلَ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٦﴾

216. (Had been) written³⁸³ on you^b the fighting^x while it^x (*is*) a dislike³⁸⁴ for you^b; and *asa* (*craving a deed beyond one's means/ may*) that you^z dislike a thing^x while it^x (*is*) *khayron* (*choicer- / superior/ worthier*) for you^b; and *asa* that you^z like a thing^x while it^x (*is*) an evil for you^b; and Allah knows while you^f not know.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٧﴾

217. Ask you^g they^z a'n³⁸⁵ (*regarding*) The Month^x The Sacred^x (*is*) fighting in it^x; let-say [*you^s*]: fighting in it^x (*is*) big³⁸⁶; and a repelling a'n (*off*) Allah's path and an unbelief by Him³⁸⁷ and The Mosque^x The Sacred^x and exiting (*banishing*) its^x folk from it^x (*are*) bigger *enda* (*by Rule of*) Allah; and the *fetnato^w*³⁸⁸ (*unbelief/ engaging in sinful/ immoral- / unpraised deed/ say*) ^w (*is*) bigger than the killing; and not cease they^z mutually fighting you^b until *yarrodokom³⁸⁹* (*they^z forthwith-return you^b*) a'n³⁹⁰ yourⁿ religion, *en* (*if*) could they^z; and whoever [*he*] renegades/ -reneges of you^b a'n³⁹¹ his religion then dies [*he*] while he (*is*) a unbeliever, then those miscarried^w (*are*) their works^w in the world^w and the Hereafter^w; and those (*are*) The Fire's^w companions; they (*are*) in it^w immortals.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنِ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقْتُلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنْ أَسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٨﴾

218. Verily, who^r believed they^z and who^r emigrated they^z and *jahado³⁹²* (*they earnestly exerted their utmost mental, physical and possessional efforts fighting in Allah's cause*) in Allah's path, those *yarjona³⁹³* (*they^z hope for*) Allah's mercy^w and Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative-mercy Giver*).

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٩﴾

219. Ask you^g they^z about³⁹⁴ the *khamre³⁹⁵* (*alcoholic drink*) and the *mysere³⁹⁶* (*game of chance*); let-say [*you^s*]: in them both

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ

383 The word "written," constructed in the passive past participle of write, means (among other things) ordained, prescribed, decreed.

384 See the *Lexicon* attached to this *Translation* for the distinction between "بُحْرَة" *dhammah* on the "ك" as in this *Ayah*, and "كُرْهًا" *fat'ha* on the "ك" as in (S3:83), and "إِكْرَاهًا" as in (S2:256).

385 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*.

386 The word "big" here means, among other things, *deemed abominable, as it should not happen*, because it is a "sacred month." But what is "bigger," in the same sense, than that is what the rest of this *Ayah* state.

387 The pronoun "هـ" in "بِهِ" refers to Allah, as Allah is the *closest* to it. However, some say it refers to the "السَّبِيلَ," which I believe is a little if not *far* removed. See *الذّر المصون، لـ احمد الحلبي*.

388 In this sense, And Allah knows best, it also means: tumult or brawl.

389 The word "يَرُدُّوكُمْ" is rooted in "رَدٌ" meaning *forthwith returned*; example the greeting must be "forthwith returned," as in: "And when (had been) greeted you^r by a greeting,^w then let-greet you^r by better than it^w or *raddo* (forthwith-return it^w) you^r." (S4: 86).

390 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*.

391 Ibid.

392 The word "Jahado," *they earnestly mutually exerted utmost mental, physical and possessional efforts fighting in Allah's cause*. However, the word is the root for "Jehad," very serious and most vital among the terms and vocabulary in Islam. See the *Lexicon* attached to this *Translation* for a good coverage of the word, its meanings and implications.

393 That fearing His punishment but more that that earnestly questing His forgiveness and mercy.

394 See the *Lexicon* attached to this *Translation* regarding *عن*.

395 The word "khamr" means *any drink* that makes the drinker a drunken one.

396 The word "myser" means *any chance-game* practiced in any way shape or form.

(are) a big³⁹⁷ sin and benefits^w for the mankind; and sin (of) them both (is) bigger than benefit (of) them both; and ask you^g they^z what (should) they^z expend; let-say [you^s]:the surplus;like *tha'leka* (afar-that-it)^x Allah manifests for you^b the *Aya'te^w* (messages) *la'allā* (craving currently unavailable deed that, perhaps) you^b rethink you^z.

قُلْ فِيهِمَا إِنَّكُمْ كَبِيرٌ وَمَنْفَعٌ
لِلنَّاسِ وَإِنَّهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٣٩٨﴾

220. In the world^w and in the Hereafter^w and ask you^g they^z a'n (regarding)³⁹⁸ the orphans;let-say [you^s]: reform for them (is) a *khayron* (betterment/goodness); and en (if) you^z mingle (with) them,then (they are) yourⁿ brothers; and Allah knows the corrupter from the reformer; and if Allah willed, surely [He] (could have) a'anata³⁹⁹ (tribulated) you^b; verily, Allah (is) Mighty, Hakeemon⁴⁰⁰ (infinite hekma⁴⁰¹ Possessor).

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ
الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ
تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ
الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ
لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٣٩٩﴾

221. And let-not marry you^z the *mushreka'te* (she-they who partner deities with Allah/she-polytheists) until they^y believe; and surely a slave-maid she-believer (is) *khayron* (choicer/superior/worthier) than a *mushreka'ten* (she who partner deities with Allah/she-polytheists), albeit charmed-she^y you^b; and let-not you^z wed⁴⁰² (yourⁿ women to) the *mushrekeena* (he-they who partner deities with Allah/he-polytheists) until they^z believe;and surely an *abdon*⁴⁰³ (a slave) believer (is) *khayron* than a *mushreken* (he-who partner deities with Allah-/he-polytheists), albeit [he] charmed you^b; those they^z invite to The Fire^w; and Allah invites to the Paradise^w and the forgiveness^w by His permission, and [He] manifests His *Aya'te^w* (messages/signs/proofs) for the mankind, *la'allā* (craving currently unavailable deed that, perhaps) they bethink they^z.

وَلَا تُنكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ
وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِنْ مُّشْرِكَةٍ وَلَوْ
أَعَجَبْتَكُمْ وَلَا تُنكِحُوا الْمُشْرِكِينَ
حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِنْ
مُشْرِكٍ وَلَوْ أَعَجَبْتَكُمْ أُولَٰئِكَ
يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى
الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ
ءَايَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٠٠﴾

222. And ask you^g they^z a'n (regarding) the menstruation^x; let-say [you^s]:it^x (is)an annoyance; so let-separate/seclude you^z (yourⁿ selves from)the women[in] (i.e.during) the menstruation^x and let-not you^z approach them^y until *yattherna* (they^y perform *ghusol*,prescribed bathing));then, if *tattabharna* (they^y performed the *ghusol*)then *aa'to* (let-you^z: come onto/have intercourse with)them^y from whence Allah commanded you^b; verily Allah loves the *tanwabeena* (iterative repentants)and [He] loves the *mutattabhereena* (performers of *wodho'a*, prescribed cleansing or *ghusol*, prescribed bathing).

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ
أَذَىٰ فَأَعِزُّوهُنَّ فِي الْمَحِيضِ
وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا
تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ
اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ
الْمُتَطَهِّرِينَ ﴿٤٠١﴾

223. Yourⁿ women (=wives) (are) *barthon* (tillage) for you^b; so *aa'to* (let-you^z come onto/have intercourse with) yourⁿ *barhta*⁴⁰⁴

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ

³⁹⁷ That is considerable.

³⁹⁸ See the Lexicon attached to this Translation regarding *عن*.

³⁹⁹ That is would have caused to fall on you^f hardship which is most difficult for you^f to handle i.e. yourⁿ tribulation.

⁴⁰⁰ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

⁴⁰¹ See the Lexicon attached to this Translation for "hekma."

⁴⁰² The word "تُنكِحُوا" means let-you^z wed them by lineage (paternal) or kinship (maternal) relationship. In other words, allow them to marry your women. So here Allah's command is that we should not allow that with respect to the polytheists.

⁴⁰³ The word "abdon" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

⁴⁰⁴ For elegance, and eloquence, loftiness and terseness of speech, the Arabic language is famous for its figures of speech, metonymy and other speech adornments. This is one example: "Your women (i.e. wives are) tillage for you^z." Clearly

wherefrom⁴⁰⁵ willed you^c; and let-proffer⁴⁰⁶ you^z for yourⁿ selves^w; and *ettaqo* (let reverentially guard you^c not to displease) Allah and let-know you^z that you^b *molagobo* (you^f are meeters with Him); and *bashsher*⁴⁰⁷ (let-tell you^s pleasant tidings) the believers.

أَنْتِ شِعْتُمْ وَقَدِمُوا أَنْفُسَكُمْ وَأَتَقُوا
اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَقَوُهُ وَبَشِّرَ
الْمُؤْمِنِينَ

224. And let-not make you^z Allah an obstacle^{w408} for yourⁿ *ayma'ne* (oaths); that: *tabarro* (you^c be dutiful)⁴⁰⁹ and *tattaqo* (you^c reverentially guard not to displease Allah) and reconcile you^z among the mankind, and Allah (is) *Sameeon*⁴¹⁰ (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer), Omniscient.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ
أَنْ تَبْرُوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ
النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

225. Not you^{aakbethokum}⁴¹¹ (retributively-punishes you^b) Allah by the frivolity in yourⁿ *ayma'ne* (oaths); [and,] but [He] you^{aakbethokum} by what earned-she^y yourⁿ hearts^x; and Allah (is) *Ghafooron* (iterative Forgiver), Forbearer.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ
وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ
قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ

226. For whom^f *yo'aloona* (they^c: vow-abstention regarding permissible and lovable acts, e.g.: wife's sexual relation) of their women an awaiting four *ash'huren*^{x412} (months)^x; then *en(if)* *fa'o*⁴¹³ (they returned-to-the-better) then verily Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

لِلَّذِينَ يُؤْثِرُونَ مِنْ نِسَائِهِمْ تَرْبُصُ
أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ

227. And *en(if)* resolved they^z (for) the divorce, then verily Allah (is) *Sa'meeon* (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Omniscient.

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ
عَلِيمٌ

228. And the divorcees await^y by their^y selves three *guroen*⁴¹⁴ (menstrual-periods); and not legitimizes [The Right] for them^y to conceal they^y what Allah (had) created in their^y

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ
ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ

“tillage” (=wife) means land that has been tilled, cultivated and readied for production. Thus, when you want to come into an intimate relation with your “tillage” so come to them however, whenever, whence you will as long as it is in the place for “producing” (i.e. reproducing) with proper/applicable strength and manners.

⁴⁰⁵ The word “أَنْتِ” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

⁴⁰⁶ The word “قَدِمُوا” translated as “proffer you^z,” means (and Allah knows best) first try to begin by the name of Allah and prepare them for any eventual intimate desire (sexual relation) you plan. In the *Hadeeth* it is narrated that The Prophet (SAWS) said some thing to the effect: let not fall any of you on his wife like the way the beast does, but let there between you a “messenger.” He was asked: O, Messenger of Allah, what is the “messenger”? He said: a kiss and talk. (50 أخبار علوم الدين جزء 2 ص 50). However, this *Hadeeth* is disaffirmed= *hadith manker*, because of its *Sanad* (chain of narration) but its *Mattin* (text) is accurate. Better yet, in *Zad al-ma'ad* for *Emam Ibn al-Qayyem* it is stated that The Prophet (SAWS) disallowed sexual intercourse with the wife unless it is preceded by foreplay, such as kissing and kissing of “the tongue” and soft talks and the like.

⁴⁰⁷ See the *Lexicon* attached to this Translation for *bashshara/yonbasshoro/mubasheron*= يَبَشِّرُ/يُبَشِّرُ/يُبَشِّرُ..

⁴⁰⁸ The Arabic word in the text is: “عُرْضَةً,” obstacle, obstruction, barrier, block, hindrance, target, subject to, open to, or impediment. Thus, with respect to personal oaths, this great *Ayah* says, and Allah knows best: do not make your oaths a pretext for not doing that which is better thing or act. For example: if you were to make an oath not to visit or not be generous to your immediate relative, or for that matter any Muslim brother, and subsequently you happened to be in a position to have to visit or be helpful and generous to that relative (or Muslim brother), in such occasion you should break your oath, do the better duty, and subsequently expiate for breaking your oath by the *Share'yab* prescribed means.

⁴⁰⁹ See the *Lexicon* attached to this Translation for this vital word “al-berr” = noun for this verb “tabaro.”

⁴¹⁰ See an elaboration of the word “Sameeon” in the *Lexicon* attached to this Translation.

⁴¹¹ The word “يُؤَاخِذُكُمْ” in “يُؤَاخِذُكُمْ” means retributively-punishes, certainly not “blames,” as what some might presume. See *النسبان*. In the *Ayah*: “had Allah retributively-punished the people by their injustice, [He] (would have) not left over it^w (the Earth) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “أَخَذَ” is retributively-punished.

⁴¹² *ash'huren*= أَشْهُر=plural of paucity, versus *sho'hooron*= شُهُور= plural of multiplicity, implying limited/ small number.

⁴¹³ The word “فَاءُوا” means changed their minds and returned to the better. See *الراغب*.

⁴¹⁴ The word “guroen” is the plural for “gur'on” which means: (1) the duration of the menstrual period, i.e. from the beginning to the end; or (2) the clearing and the cleansing after the period, i.e. when it is all done with. Hence, the word is a paradoxical one, i.e. has a meaning and its opposite.

wombs, *en (if)* they^y were^y believing^y by Allah and 'The Day The Last; and their^y *bo'aolto* (lords/owners/husbands) (are) righter⁴¹⁵ by *raddey* (forthwith-returning)⁴¹⁶ them^y (back) in *tha'leka* (afar-that-it)^x *en (if)* wanted they^z a reconciliation; and for them^{y417} similar (as that) which^x (is) on⁴¹⁸ them^{y419} by the *ma'aroofe* (popularly acceptable and not Sharey'ah disapproved maxim); and for the men above them^y a rank^w; and Allah (is) Mighty Hakeemon⁴²⁰ (infinite hekma⁴²¹ Possessor).

مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِمْ إِنْ كُنْ
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيُعَوِّلُهُنَّ
أَحَقُّ بِرِدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا
إِصْلَاحًا وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ
بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ
وَاللَّهُ عَزِيزٌ حَكِيمٌ



229. The divorce (is) twice^w; so either a retainment^x by a *ma'aroofen* (popularly acceptable and not Sharey'ah disapproved maxim) or a release by *ehsan* (meritorious deed/say); and (The Right) not legitimizes for you^b to take you^z of what *aa'taytomo* (you^f accorded) them^y a thing except that (if) both fear/know⁴²² that not *youqeyma* (both uphold/sustain) Allah's limits^x; then *en (albeit)* feared/knew you^c that not *youqeyma* Allah's limits^x then no *jonaha*⁴²³ (sin) (is) on them both in what ransomed^w by it^x; ⁴²⁴ *telka^w* (she-that-afar-it^w / those^w) (are) Allah's limits^x; so let-not overstep it^w you^z; and whoever [he] oversteps Allah's limits then those (are) the *dha'lemoon*⁴²⁵ (injustice-doers).

الطَّلُقُ مَرَّتَانٍ فَإِمْسَاكِ بِمَعْرُوفٍ أَوْ
تَسْرِيحٍ بِإِحْسَنٍ وَلَا تَحِلُّ لَكُمْ
أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا
إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ
فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا
جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ
تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ
يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ
الظَّالِمُونَ



230. Then *en (albeit)* [he] divorced her, then not [she] legitimates for him from after until she weds a husband other than him; afterwards, *en (if)* [he] divorced her, then no *jonaha* (sin) on them both that both revert, *en (if)* if both presumed that will *youqema* (both uphold/sustain) Allah's limits; and *Telka^w* (she-that-afar-it^w / those^w) (are) Allah's limits; [He] manifests it^w for a knowing people.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ
حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ
طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ
يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ
اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ
يَعْلَمُونَ



231. And if you^c divorced the women, then reached they^y their^y *ajala*⁴²⁶ (term-limit) then either let-you^z retain them^y by a *ma'aroofen* (popularly acceptable and not Sharey'ah disapproved maxim) or let-you^z release them^y by a *ma'aroofen*; and let-not you^z withhold them^y *dherarn* (injuriously endeavoring to aggress you^z; and whoever [he] does

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَبَسْنَ أَجَلَهُنَّ
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ
سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ
ضُرَارًا لَتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ

⁴¹⁵ The word: "righter" is a comparative adjective of "right," see Merriam Webster's Dictionary. And "أَحَقُّ" = "righter" as an adjective comparative.

⁴¹⁶ The word "رَدَّ" is rooted in "رَدَّ" meaning forthwith returned; example the greeting must be "forthwith returned," as in: "And when (had) been greeted you^c by a greeting,^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w." (S4: 86).

⁴¹⁷ That is for them of "rights."

⁴¹⁸ That is exactly like what is expected from them.

⁴¹⁹ That is of duties.

⁴²⁰ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

⁴²¹ See the Lexicon attached to this Translation for "hekma."

⁴²² Linguistically the word "خاف" in خَافَا carries dual meanings: (1) fear and (2) know. Both meanings could apply.

⁴²³ See the Lexicon attached to this Translation for the meaning of the word "جَنَاحٌ" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "جَنَاحٌ" = no sin.

⁴²⁴ That is of a thing^x in other word whatever a thing,^x they both agree to it^x as her ransom.

⁴²⁵ The "ظَالِمُونَ" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

⁴²⁶ The word "الأجل" means term-limit, see اللسان.

tha'leka (afar-that-it) ^x then *qad (already and confirmatively)* *dhalama*⁴²⁷ ([he] *wronged to*) his self^w; and let-not *tatakbetho*⁴²⁸ (you^z *take and make*) Allah's *Aya'te*^w (messages) jestingly; and let-remember you^z Allah's boon^{w429} on you^b and what [He] (*had*) descended on you^b of The Book^x and the *hekma'tey*^{w430} (wisdom)^w exhorting⁴³¹ you^b [He] by it^x; and *ettaqo (let reverentially guard not you^z to displease)* Allah and let-know you^z that Allah by everything (*is*) Omniscient.

فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا
ءَايَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا نِعْمَتَ
اللَّهِ عَلَيْكُمْ وَمَا أُنْزِلَ عَلَيْكُمْ مِّنَ
الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُم بِهِ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿٢٣٢﴾

232. And when you^c divorced the women and they^y reached their^y *ajala*⁴³² (term-limit) then let-not you^z immure them^y that they^y wed their^y (*new*) husbands; if mutually delighted they^z between them by the *ma'roofe (popularly acceptable and not Sharey'ah disapproved maxim)*; *tha'leka (that-afar-it/that)* (*being*) exhorted⁴³³ by it^x whom^p [he][was] of you^b believing by Allah and The Day The Last, *tha'lekum (collective-afar-that)* (*is*) *azka (more cleansing-and-befitting)* for you^b and *att'haro (more purging)*; and Allah knows while you^f know not.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلْيُغْنِ أَجَلَهُنَّ
فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ
أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ
بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ
كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَمْ أَزْكَى لَكُمْ وَأَطْهَرُ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٣﴾

233. And the begetters-she^{y434} breastfeed they^y their^y children two complete *haws (=years by days)*, for whom-ever [he/she] wants to conclude the breastfeeding^w (*term*)^w; and *يُتِمَّ* (*is*) on the (*had been*) birthed for⁴³⁵ him their^y *rez'qo*^x (*victuals for sustenance/provision*)^x and their^y clothing by the *ma'aroofe (popularly acceptable and not Sharey'ah disapproved maxim)*; not (*to be*) charged a self^w except its^w capacity; let-not *todbarra*⁴³⁶ (*mutual harm*): (*of/to*) a she-begetter by her

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ
حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ
الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ
وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ
إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا

⁴²⁷ See the *Lexicon* attached to this Translation for “ظالم”=“ظالم”=“injustice-doer” and “أظلم”=“wronger.”

⁴²⁸ The word “اتَّخَذَ” from “الِاتِّخَاذَ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذَ”, as stated in *لسان العرب*; therefore “اتَّخَذَ” is always taking and assumind some thing of what was taken. Thus, it is not just the mere taking.

⁴²⁹ See the *Lexicon* attached to this Translation for “ne'amah” (“boon”).

⁴³⁰ See the *Lexicon* attached to this Translation for “hekma.”

⁴³¹ The word “يُوعِظُ” rooted in “وَعِظَ”=“exhorted” or “admonished,” and “موعظة” could mean: exhortation or admonition.

⁴³² See footnote 425 above regarding “الأجل.”

⁴³³ See footnote 430 above regarding “وَعِظَ.”

⁴³⁴ The word “wa'ledat”=“she-begetters,” “mothers,” in Arabic has great significance with respect to distinguishing it from “mothers” *per se*; as the mother may or may not be the biological mother who actually gave birth to the offspring. The idea here is the very person who actually gave birth to the baby.

⁴³⁵ This locution: “the birthed for” has rather significant meaning of very important implication. (1) The offspring does not necessarily belong to its birthing mother. It belongs to the biological father, who gives it his family name. (2) In Arabic there are two distinct words for the word “father,” with also distinct implications. There is the biological father called “wa'led.” Then there is the brother of the “wa'led,” and there is the “wa'led” of the “wa'led” (grand dad). All, the “wa'led” and the brother of the “wa'led” and his father are called “Abb.” Specifically the granddad is called “Jadd.” Foster father is not considered by this formula, as adoption *per se* is not allowed in Islam. However, caring for the orphan or the needy child has enormous and immense divinely reward, but not on the bases of adoption, but rather on the basis of a charitable act. (3) Additionally, the offspring may not belong to the biological father *per se*. Biological father's identity may not be readily knowable at time. Or, in certain cases, such as for example: if the mother is a slave married to another slave and both belong to a particular Master, who owns both. The offspring of these two, husband and wife slaves, belong to their Master. Thus, the Master is responsible for the provisions and clothings as well as all the associated costs for nursing the offspring and its upbringing. Hence, this great Ayah does not say: “father” but the expression stated, in order to be all-inclusive and to leave no room for any misunderstanding as to where the responsibility of providing and upbringing rests.

⁴³⁶ The word “تَضَارَّ” of المضارة, means mutual harm, i.e. either the she-begetter (mother) throwing the child to his father by way of causing a problem to the father to find some one else to breastfeed the child; or the father taking away the child from his she-begetter in order to deprive her from the pleasure to care and breastfeed her child, as so stated in this great Ayah: “and nor to a one given birth for because of his offspring”.

child, and nor (of/to) a (had been) birthed for him by his child; and on the heir similar (to) *tha'leka (afar-that-it)*^x; then **وَلَا مَوْلُودٌ لَهُ بَوْلِدِهِ ۖ وَعَلَى**
الْوَارِثِ مِثْلُ ذَلِكَ ۖ فَإِنْ أَرَادَا
en (if) both wanted fessalan (weaning/-breast-feeding-disengagement) a'n⁴³⁷ (by) consent of them both and a counsel, then no
sin⁴³⁸ (is) on them both; and en (if) wanted you^c to seek
nursing yourⁿ children, then no jonaha (sin) (is) on you^b if
you^c handover what aa'taytom⁴³⁹ (you^c accorded/given) by the
ma'aroof^x (popularly acceptable and not Sharey'ah disapproved
maxim)^x; and ettaqo (let guard you^c not to displease) Allah and
let-know you^z that Allah by what you^z work (is) Basseeron
(keen: Seer/comprehensive Knower of the facts and their ultimate
consequences).
بِالْمَعْرُوفِ ۖ وَاتَّقُوا اللَّهَ ۖ وَاعْلَمُوا أَنَّ
اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٤﴾

234. And who^r *youtawaffona*⁴⁴⁰ (they who die) of you^b and they^z leave wives, await they^y by their^y selves four *ash'boren*⁴⁴¹ (months)^x and ten (days); and if reached-they^y their^y *ajala*⁴⁴² (term-limit) then no *jonaha*⁴⁴³ (sin) (is) on you^b in what did-they^y in their^y selves by the *ma'aroof^x (popularly acceptable and not Sharey'ah disapproved maxim)^x; and Allah by what you^z work (is) Proficient.*
تَعْمَلُونَ خَيْرٌ ﴿٢٣٥﴾

235. And no *jonaha (sin) (is) on you^b in what intimated you^c by it^x of troth^w (to/of) the women, or concealed you^c in yourⁿ selves^w; Allah knew that you^b shall *tathkoro* (you^c: mention/remember) them^y; [and,] but let-you^z not promise them^y secretly/marriedly, except that you^z say a *ma'aroofan* (popularly acceptable and not Sharey'ah disapproved maxim); and let-you^z not resolve the marriage tie^w until the book^x reaches its^x *ajala*⁴⁴⁴ (term-limit); and let-you^z know that Allah knows what (is) in yourⁿ selves^w; so *ehtharo* (let-take-caution you^z towards) Him; and let-you^z know that Allah (is) *Ghafooron* (iterative Forgiver), *Haleemon* (iterative Forbearer).
غَفُورٌ حَلِيمٌ ﴿٢٣٦﴾*

236. No *jonaha (sin) (is) on you^b en (if) divorced you^c the women, ma (unless/when^o) not *tamasso*⁴⁴⁵ (you^c: touch/come-on to/ have sexual relation with) them^y or (had) ordained you^z for them^y an ordainment^w and *mattey'ao*⁴⁴⁶ (let relish you^c the needed necessities for normal living for) them, ^y on the *mose'ey* (he who has the wherewithal) (up to) his capacity; and on the*

⁴³⁷ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition **عن**.

⁴³⁸ See the *Lexicon* attached to this Translation for the meaning of the word **“جَنَاحَ”** figuratively taken to symbolize the *sin*. So, no **“جَنَاحَ”** = no *sin*.

⁴³⁹ That is you have already obligated your self to give by Allah's grace.

⁴⁴⁰ The word *“youtawaffona”* means “they who are in the process of dying, but beyond coming back to life again”.

⁴⁴¹ *ash'buren*=أشهر=plural of paucity, versus *sho'booron*=شهور= plural of multiplicity, implying limited/ small number.

⁴⁴² The word **“الأجل”** means term-limit, see **اللسان**.

⁴⁴³ See footnote 437 above regarding **“جَنَاحَ”**.

⁴⁴⁴ The word **“الأجل”** means term-limit, see **اللسان**.

⁴⁴⁵ The word “touched” here is figuratively speaking, and Allah knows best, for sexual intercourse.

⁴⁴⁶ The word **“مَتَّعُوهُمْ”** “mattey'obunna” means give them^y their **“مَتَّعَة”**= “muta'b” or **“مَتَاع”**= “mata'a” meaning the “standard,” according to the local convention. See the next footnote 501 next regarding **“mata'an.”**

mugtar'ey (he who has meager resources) (up to) his capacity; a *mata'an*⁴⁴⁷ (resource for a transitory worldly delight) by the *ma'aroofe*^x (popularly acceptable and not *Sharey'ah* disapproved maxim),^x an (absolute)-right⁴⁴⁸ on the benefactors.

الْمُقْتَرِدُ قَدْرُهُ مَتَعًا بِالْمَعْرُوفِ
حَقًّا عَلَى الْحَسَنِينَ ﴿١١٠﴾

237. And *en*(if) you^c divorced them^y of before *tamas-so* (you^c touch/come-on to/have sexual relation with) them^y and *qad* (already and affirmatively had) ordained you^c for them^y an ordainment^w then (for them^y) half (of) what ordained you^c except that/if they^y pardon⁴⁴⁹ or pardons who^x (is) by his hand^w the marriage tie^{w450}; and if you^z pardon (it is) nearer for the *taqwa* (reverential guarding against Allah's displeasure); and let-not forget you^z the *fadhla* (generosity/-graciousness/seemliness) between you^b; verily, Allah by what you^z work (is) *Basseeron* (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).

وَأَنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عَقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١١﴾

238. Let-keep up⁴⁵¹ you^z on the Prayers^w and the middle^{w452} Prayer^w and *qumo*(let-up-to-fulfill your^z)⁴⁵³ for Allah *qa'neteena* (he-they who are devotedly: obeyers/submitters/suppliants).

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿١١٢﴾

239. Then *en* (if) feared you^c then *rejalan* (ambulatorily) or *rukbanan* (while being riders); and if (feel) secured you^z then let-remember you^z Allah just-as [He] taught you^z what not you^z could know.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أُمِمْتُ فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مِمَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١١٣﴾

240. And who^r *youtawaffona*⁴⁵⁴ (they who are received before dying) of you^b and they^z leave wives, a will for their wives a *mata'an*⁴⁵⁵ (resource for a transitory worldly delight) until the *hawl* (=full-year by anniversary), other than exit; then if exited they^y then no *jonaha*⁴⁵⁶ (sin) (is) on you^b in what they^y did^w [in] their selves^w of a *ma'aroofen* (popularly acceptable and not *Sharey'ah* disapproved maxim); and Allah (is) Mighty *Hakeemon*⁴⁵⁷ (infinite *hekma* Possessor).

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿١١٤﴾

241. And for the divorcees a *mata'aon*⁴⁵⁸ (resources of a transitory worldly delights) by the *ma'aroofe*^x (popularly acceptable and not *Sharey'ah* disapproved maxim), an (absolute)-right⁴⁵⁹ on the *muttaqeena* (reverential guarders against Allah's displeasure).

وَالْمُطَلَّقَاتُ مَتَعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١١٥﴾

⁴⁴⁷ The word “مَتَاعٌ”=“mata'an” is rooted in the word “مَتَعَ” = “matta'a” with many meanings, among them: resources of transitory worldly delight. See *Lexicon* attached to this Translation for more elaboration.

⁴⁴⁸ The Arabic text says: “حَقًّا” not “حَقٌّ” i.e. the word “حَقًّا”= absolute objective noun, used for strengthening indicating that such a right, and Allah knows best, is an emphatic right. See *إعراب القرآن، لمحمود صافي*.

⁴⁴⁹ That is they voluntarily forgo their rights.

⁴⁵⁰ That is the husband.

⁴⁵¹ The word “حَافِظُوا” is rooted in “حَفِظَ” = “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁴⁵² The word “الصلوة”= The Prayer (also the “soul” the Earth, the sun etc.) all are a feminine nouns in the Arabic language. So the reference to them (in this case The Prayer) is a “she.” Hence middle= “الوسطى.” *Emam ar-Razi* in his voluminous *تفسير* (commentary/explanation of The Qur'an) gives good rationale for any one of the Five Prayers (*Fajr* through *Isha*) could be the Prayer of the middle.

⁴⁵³ The word “قُومُوا” from “قَامَ”= “stood/upheld/sustained/maintained.”

⁴⁵⁴ For he word “youtawaffona” see footnote 449 above).

⁴⁵⁵ See footnote 446 above regarding “mata'a.”

⁴⁵⁶ See the *Lexicon* attached to this Translation for the meaning of the word “جَنَاحٌ” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “جَنَاحٌ”= no sin.

⁴⁵⁷ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

⁴⁵⁸ See footnote 446 above regarding mata'aon.

⁴⁵⁹ The Arabic text says: “حَقًّا” not “حَقٌّ” i.e. the word “حَقًّا”= absolute objective noun, used for strengthening indicating that such a right, and Allah knows best, is an emphatic right. See *إعراب القرآن، لمحمود صافي*.

242. Like *tha'leka* (afar-that-it)^x Allah manifests for you^b His *Aya'te^w* (messages) *la'alla* (craving currently unavailable deed that, perhaps) you^b cerebrate you^z.
كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾
243. Have not [you^f] seen to whom^f exited they^z from their homes^w while they (were) thousands *badbara* (in caution of) [the] death; then said for them Allah: let-die you^z; afterwards, [He] quickened them; verily Allah, surely (is) munificence possessor on the mankind; [and,] but most (of) the mankind not thank they^z.
أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾
244. And let-you^z mutually fight in Allah's path and let-you^z know that Allah (is) *Sa'meeon*⁴⁶⁰ (Acute-Hearer/favorable Answerer to prayer), Omniscient.
وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾
245. Who ^a (is) *tha*⁴⁶¹ (near he-one) who^x [he] requites Allah a requital^x *hasanan*: (ultimate meritorious deed); so that [He] doubles it^x for him many-folds^w; and Allah straitens and *yabssotto* ([He] swells/extends); and to Him (to be) returned you^z.
مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أضعافًا كثيرة وَاللَّهُ يَقْبِضُ وَيَبْصِطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾
246. Have [you^f] not seen to the chiefs of Israel's sons, from after *Mosa* (Moses), *edh* (when) said they^z for a prophet for them: let-mission⁴⁶² [you^f] for us a king, (so that) we fight in Allah's path; said [he]: have *asaytom*⁴⁶³ (fitted for you^b) that *en* (if) (had been) written on you^b the fight that not you^z mutually fight; said they^z: and what (is) for us that we not mutually fight in Allah's path, while *qad* (already and affirmatively) we (had been) exited from our homes^w and our sons; so *lamma* (when/whence) (had been) written on them the fight they^z veered/diverted except a few of them; and Allah (is) Omniscient by the *dba'lemeena*⁴⁶⁴ (injustice-doers).
أَلَمْ تَرَ إِلَى آلِمَالِ مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ أَبْعَثْ لَنَا مَلِكًا نَقْتُلْ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاءِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾
247. And said for them their prophet: verily Allah *qad* (already and affirmatively) missioned⁴⁶⁵ for you^b *Ttaluta* (Saul as) a king; said they^z: wherefrom (to) be for him a proprietorship^x over us, while we (are) righter⁴⁶⁶ by the proprietorship^x than him; and not *youna'ta* ([he] had been accorded/allotted) an expanse^w of possession; said [he]: verily, Allah *isstafaho*⁴⁶⁷
وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ

⁴⁶⁰ See an elaboration of the word "Sameeon" here, as if He emphasizes His hearing.

⁴⁶¹ The particle "ذَا" has many meanings, of relevance here is "اسم الإشارة" = the demonstrative pronoun for near, singular, masculine, animate or inanimate. It is subject to be affixed to other letters which really designate exactly its implication. For example when "هـ" is prefixed to it, it becomes "هَذَا" = "this^x."

⁴⁶² The word "بعث" in "ابعث" carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted.

⁴⁶³ The word "عسيتم" = "خليفة بكم" = "that is" "fitted for you^z." See اللسان.

⁴⁶⁴ The word "ظالم" in "فاعل الظلم" = "ظالمون" = "the injustice-doer," as "الظالم" = "injustice."

⁴⁶⁵ The word "بعث" carries several meanings, see footnote 471 above.

⁴⁶⁶ The word "righter" is a comparative adjective of "right," see Merriam Webster's Dictionary. And "أحق" = "righter" as an adjective comparative.

⁴⁶⁷ See the Lexicon to this Translation for elaboration and some specific examples. The word "اصطفى" means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter "على." In the case of (a) it could include more than a single element. In the case of (a) "الأصطفاء" is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the

(*had superlatively and exclusively selected him*) over you^b and [He] augmented him *basttatan*^w (*vastness^w/ hugeness^w*) in the knowledge and the body; and Allah *youa'tey* (*accords/ allots*) His proprietorship^x (to) whom [He] wills; and Allah (*is*) *Wa'seon*⁴⁶⁸ *من يشاء والله واسع عليم* (Surrounder and encompassing all things), Omniscient.

248. And said for them their prophet: that/surely *Ayata*^w (*sign/proof*) (*of*) his *mulka* (*sovereignty/ reign/ kingship*) (*is*) that *ya'teya* (*comes to*) you^b the *Taboot*^x (*Ark*) in it^x a tranquility^w from yourⁿ Lord, and a remnant^w of what left *Mosa's* (*Moses*) *aalo* (*family/ house/ kin/ chiefs/ followers*) and *aalo* *Haroon's* (*Aaron's*), carrying it^x the angels; verily in *tha'leka* (*afar-that-it*)^x surely (*is*) an *Ayatan*^w (= *Ayata*^w) for you^b en (*if*) you^c were believers.

249. Then *lamma* (*when/ whence*) sundered *Ttaluto* (*Saul*) by the soldiers, said [he]: verily, Allah (*is*) essaying you^b by a river^x; so whoever [he] drunk from it^x (*is*) surely not of me; and whoever not *yatt'am'ho* ([he] *tastes/ ingests it*)^x surely he (*is*) of me, except whom^p [he] scooped his hand's^w full-hollow-she^y by his hand^w; so they^z drank from it^x except a few of them; then *lamma* they^z crossed it^x he and who^r they^z believed with him, said they^z: we have no capacity^w today by *Jaloota* (*Goliath*) and his soldiers; said who^r presume they^z verily they *mulago* (*are meeters with*) Allah: how-many⁴⁶⁹ of a *fe'a'ten*^w (*band/ party/ group*)^w over-come-she^y a multitudinous^w *fe'a'tan* (= *fe'a'ten*)^w by Allah's leave; and Allah (*is*) with the *ssa'bereena* (*people of patience*).

250. And *lamma* (*when/ whence*) *barzo* (*they^z had noticeably appeared*) for *Jaloota* (*Goliath*) and his soldiers, said they^z: (O), our Lord *afregb* (*let-descend/ pour [You^r]*) over us patience and let-firm [You^r] our feet^w and let-succor us [You^r] over the people, the unbelievers.

251. So they^z defeated them by Allah's leave; and killed *Dawood* (*David*) *Jaloota* (*Goliath*), and gave him Allah the proprietorship^x and the *hekmeta*^{w470} (*wisdom*)^w and [He] taught him of what [He] wills; and *lanla* (*had it not been for*) Allah's thrust (*of*) the mankind, some by some⁴⁷¹ surely the land^w /-Earth^w (*would have*) corrupted^w; [and,] but Allah

entity subject of "الإصطفاء." In the case of (b) the subject of "إصطفاء" is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*.

⁴⁶⁸ The word "*wa'seon*" is *singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) *vastly spacious*, (3) that which can *comprehensively* contain other thing. When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning "surrounding and encompassing everything."

⁴⁶⁹ The word "كَمْ" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*."

⁴⁷⁰ See the *Lexicon* attached to this Translation for "*hekma*."

⁴⁷¹ The Qur'anic phrase: "*some by some*," is an Arabic *tongue* expression meaning: *crowded gathering of people*.

(is) munificence possessor over the worlds.

ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥٢﴾

252. Telka^w (*she-that-afar-it^w / those^w*) (are) Allah's Aya'to^w (messages) We recite it^w on you^s by the right; and verily you^s (are) surely of the mursaleena (*sent-messengers*).

تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٣﴾

253. Telka^w (*she-that-afar-it^w / those^w*) (are) the messengers⁴⁷², We favored/preferred⁴⁷³ some (*of*) them over some; of them whom^p Allah spoke (*to*), and raised [*He*] some (*of*) them ranks^w; and aa'tayna (*We accorded/gave*) Esa (Jesus), ibn (*son of*) Mariam (Mary), the evidences-she^y and We supported him by Rubo-Al-Qudos (*Arch Angle Gabriel/The Holy Spirit*); and had Allah willed, not mutually fought they^z who^r of after them, from after what came-she^y (*to*) them, the evidences-she^y; [and,] but differed they^z; so of them who^p [*he*] believed and of them who^p [*he*] unbelieved; and if Allah willed not mutually (*would have*) fought they^z; [and,] but Allah does what [*He*] wants.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِن بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَكِنِ اخْتَلَفُوا فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٤﴾

254. O, you who^r believed you^z let-expend you^z of what We provided you^b [*of*] before that ya'atee (*approaches/comes*) a day^x neither a selling in it^x and nor a kbollaton^w ⁴⁷⁴ (*ultimate-friendship/faithful friendship*)^w and nor an intercession^w; and the unbelievers, they (are) the dha'lemoona⁴⁷⁵ (*injustice-doers*).

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَةَ وَلَا شَفْعَةً وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٥﴾

255. Allah, no an elaha (*a deity*) except Him, The Hayyo (*Ever-Living*), The Qayyoumo⁴⁷⁶ (*The Ever-Sustainer*); neither overtakes^w Him a se'naton^w (*doze*)^w nor a sleep; for Him what (*are*) in the Heavens^w and what (*are*) in the Earth^w; who^a (*is*) tha⁴⁷⁷ (*near he-one*) who^x [*he*] intercedes enda⁴⁷⁸ (*to/by Rule of*) Him, except by His leave; [*He*] knows what (*is*) between their hands^w⁴⁷⁹ and what (*is*) behind them; and not they^z encompass by a thing of His knowledge except by what [*He*] willed; expanded⁴⁸⁰ His Chair⁴⁸¹ (*to contain*) the

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ

⁴⁷² The word “الرسل” = “messengers,” albeit masculine noun, but since it is a “broken plural” so its demonstrative particle is “تِلْكَ” = Telka^w (*she-that-afar-it*) in the feminine gender.

⁴⁷³ Allah has favored/ distinguished some messengers over other messengers, by certain traits, privileges.

⁴⁷⁴ The word “خِلَّة” is “ultimate-faithful-friendship,” i.e. friendship without any “خلل” = defect. English as well as Arabic-English dictionaries almost all do not have an entry for “خِلَّة.” They come closest to it in the opinion of the authors of such a few dictionaries by saying “intimate-friendship” or friendship without defect. Clearly intimate, although gives the sense of “closeness and sincerity” it also carries with it the unacceptable open expression of “sexual relation,” hence making such entry as useless and invalid in terms of “خِلَّة” as stated in The Qur’an The Supreme. That is why I chose to express “خِلَّة” as “ultimate-faithful-friendship.”

⁴⁷⁵ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

⁴⁷⁶ The word “القيوم” means The Ever Multitudinous Sustainer of life and every thing in existence, and that is Allah (SWT). Such a designation is one of His most beautiful attributive names.

⁴⁷⁷ The particle “ذَا” has many meanings, of relevance here is “اسم الإشارة” = the demonstrative pronoun for near, singular, masculine, animate or inanimate. It is subject to be affixed to other letters which really designate exactly its implication. For example when “هـ” is prefixed to it, it becomes “هَذَا” = “this.”

⁴⁷⁸ See the Lexicon attached to this Translation for word usage/implication of “to” versus “by” versus “with.”

⁴⁷⁹ This is an Arabic tongue expression: “before their hands” meaning ahead of or before them.

⁴⁸⁰ The word “وسع كرسية” means His Chair has “expanded (to contain) the Heavens and the Earth.”

⁴⁸¹ The word “Kursi” = “Chair” has many meanings, among them: (1) chair; (2) throne; (3) seat of Power, or Authority; (4) seat of a scholar in university; (5) the support for the wall.

Heavens^w and the Earth^w; and not *ya'odo* (encumbers) Him keeping-up⁴⁸² them both; and He (is) The *Aa'leyyo* (High beyond description), The Great.

السَّمَوَاتِ وَالْأَرْضِ وَلَا يُؤَدُّهُ
حَفَظَهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٦﴾

256. No coercion (is) in the religion; *qad* (already and affirmatively) manifested the *rushdo* (mature-discernment/ rational guidance to the right) from the *ghayye*⁴⁸³ (misguidance/ straying because of fallacious belief resulting in disappointment); so whoever [he] unbelieve in the *Ttagboot*⁴⁸⁴ (false deity) and [he] believes in Allah so *Qad* (already and affirmatively) *istamsaka*⁴⁸⁵ ([he] assiduously-held-on) by the knot^{w486} the *wothqa*^{w487} (assuredly-intact) ^w no hiatus for it^w; and Allah (is) *Sa'meeon* (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer), Omniscient.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ
مِنَ الْغَىِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ
وَيُؤْمَرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٧﴾

257. Allah (is) *Wa'leyyo* (Guardian/ Ally) (of) whom^r believed they^r; [He] exits them from the darknesses^w to the illumination; and who^r unbelieved they^r their *aw'leyao*⁴⁸⁸ (guardians/ allies) (are) the *Ttagbooto* (false deities); they^r exit them from the illumination^x to the darknesses^w; those (are) The Fire's^w companions; they (are) in it^w immortals.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا
أُولَئِكَ لَهُمُ الطَّاغُوتُ يُخْرِجُونَهُم
مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٨﴾

258. Have not [you^s] seen to whom^x mutually [he] argued *Ebraheema* (Abraham) in his Lord, that *aa'tabo* (accorded him) Allah the proprietorship^x *edh* (when) said *Ebraheemo* (Abraham): my Lord (is) Who [He] quickens and [He] deadens⁴⁸⁹; said [he]: I quicken and [I] deaden; said *Ebraheemo* (Abraham): so verily Allah *ya'atee* (causes to come) by the sun^w from the *marshrege* (sunrise's locus), *fa'a'tee* (so let come you^s) by it^w from the *maghrebe* (sunset's locus); then (had been) addled-/confounded, who^x [he] unbelieved; and Allah divinely-guides not the people, the *dha'lemeena*⁴⁹⁰ (injustice-doers).

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ
أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ
إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ
قَالَ أَنَا أَحْيَا وَأُمِيتُ قَالَ إِبْرَاهِيمُ
فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ
الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ
الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿٢٥٩﴾

259. Or like who^x [he] passed over a village^w while it^w (was) *kba'weyaton*^{w491} (ruinously-empty and its walls had fallen) ^w over

أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ

⁴⁸² The word “حَفَظَهُمَا” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁴⁸³ The word “الغَىِّ” = *ghayye* = “الضلال المبني على اعتقاد فاسد نتج عنه خيبة”, that is the *misguidance/straying because of a fallacious belief resulting in a disappointment*. See *اللسان والراغب*.

⁴⁸⁴ The word “*Tagboot*” has several meanings: (1) any false deity, of idols or the like; (2) highly feared human dictators.

⁴⁸⁵ The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) *assiduously held on* to some thing; (7) having urinary obstipation (*blockage*).

⁴⁸⁶ Say Qur’an commentators it’s: “لا إله إلا الله,” “No an *elaha* (a deity) except Allah,” is “most assuring knot.” “The nexus,” or “the link,” or the handle,” means the *Islamic faith*, as embodied in: *لا إله إلا الله محمد رسول الله*. The word “knot” is a *feminine* gender in Arabic; hence it is suffixed with -shey to feminize it: “knot-shey.”

⁴⁸⁷ The word “الوُثْقَى” is the *feminine* of “الوُثْقَى.” There is no single word in English for “الوُثْقَى” *per se*. So “the assuredly intact” seems to me is the *best and closest* equivalent, incorporating *assuredness* and *intactness*, which the “الوُثْقَى” certainly calls for.

⁴⁸⁸ The word “أولياء” could also mean: friends, protectors.

⁴⁸⁹ The word “أَمَاتَ” in “يُمِيتُكُمْ” is the *transitive* verb to *deprive of life*. See Merriam Webster’s Unabridged Dictionary.

⁴⁹⁰ The word “ظالم” in “فَاعِلُ الظلم” = “ظالمون” = “the injustice-doer,” as “الظالم” = “injustice.”

⁴⁹¹ The word “خَاوِيَةٌ” by definition means *empty and in ruin*. See *اللسان والهادي*.

its^w *aoroshebe* (trellises/ roofs); said [he]: wherefrom⁴⁹² quickens **عُرُوشَهَا قَالَ أَنَّى يُحْيِي هَٰذِهِ اللَّهُ** this^w Allah after its^w death; so deadened him Allah (for) a hundred^w *aam*⁴⁹³ (year); afterwards resurrected⁴⁹⁴ him [He]; said [He]: how-long⁴⁹⁵ waited you^s; said [he]: I waited a day or some (of) a day; said [He]: rather waited you^s a hundred^w *aam*⁴⁹⁶; so let-look [you^s] at your^t *tta'aame*^x (wheat/ edible/ -food-grains)^x and your^t drink not *yatasannah*⁴⁹⁷ ([it^x] *putrefies-/rots/moulds*) (by years' passage); and let-look [you^s] at your^t donkey; and to make you^s [We] an *Ayatan*^w (miracle/proof) for the mankind; and let-look [you^s] at the bones how *nunshezuba*^{w498} ([We] *upraise it^w and fit it^w on top of each other superimposed in a standing construct*); afterwards [We] clothe it^w fleshen; then *lamma* (when/whence) manifested for him⁴⁹⁹, said [he]: I know that Allah (is) over every thing **قَدِيرٌ** Omnipotent.

260. And *edh* (when) said *Ebrabeemo* (Abraham): my Lord, let-show me [You^s] how [You^s] quicken the dead; said [He]: have not believed [you^s]; said [he]: *bala*⁵⁰⁰ (certainly-not); [and] but to tranquilize my heart; said [He]: then let-take [you^s] four^w of the birds and *ssurbunna*^{w501} ([you^s] *cut them into pieces and bring them closer*)^w to you^s; afterwards let: make-/emplace [you^s] on each mountain of them^{y502} a portion; afterwards let-summon [you^s] them^{y503} *ya'a'tee*⁵⁰⁴ (approach-/come they^y to) you^s strivingly⁵⁰⁵; and let-know [you^s] that Allah (is) Mighty *Hakeemon*⁵⁰⁶ (infinite *hekma*⁵⁰⁷ Possessor).

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰئِكَ ثَوَمِينَ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قُلُوبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ أَدْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

261. A parable^x/example^x (of) whom^r they^z expend their possessions in Allah's path (is) like a parable^x/example^x

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ

⁴⁹² The word “أَنَّى” is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

⁴⁹³ The Arabic text says “عام” but in English there is only one word to mean عام and سنة. In Arabic there is “عام”, “حجّة”, “حَوْل”, and “سنة” each with a *difference*. Here “عام” is in reference to a year with a specific significant event in it, beginning any day within the year; whereas “سنة” is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time. As to “حَوْل” = anniversary of any special event; and “حجّة” = lunar-year. Although generally all are loosely used synonymously or interchangeably. See *الفروق اللغوية*, لا أبي هلال العسكري.

⁴⁹⁴ The word “بعث” carries several meanings, among them: *sent, arouse, resurrected, awaken, and prompted*.

⁴⁹⁵ The word “كَمْ” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long.”

⁴⁹⁶ See footnote 541 above regarding عام.

⁴⁹⁷ The word “يَتَسَنَّه” = *putrefy/rot/mpuld* due to passage of time (years) with respect to this great *Ayah*. See *اللسان*.

⁴⁹⁸ The word “نُنَشِّرُهَا” from “نَشَرَ” (not “نَشَرُ”), and “نَشَرَ” mean: *fitted the parts on top of each other in a standing construct*, in this case into a *skeleton*.

⁴⁹⁹ The *subjective* noun of “manifested to him” is that Allah “over every thing is Omnipotent.”

⁵⁰⁰ The word “bala” = “certainly-not” is absolutely *not* synonymous with “yes” = “نَعَمْ” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

⁵⁰¹ The word “*ssurbunna*,” has many meanings: (1) cut them into pieces; (2) get them closer to you and examine them, to identify each rather clearly; (3) incline them towards you and collect them together.

⁵⁰² The word “birds” = “الطير” is “جمع تكسير” = “broken plural” so grammatically the reference to such plural is in the *feminine*. Hence she-them or them-she^y to be referring to a *feminine* gender to indicate that.

⁵⁰³ Ibid.

⁵⁰⁴ Ibid.

⁵⁰⁵ See the *Lexicon* attached to this *Translation* for the word “*sa'ad*” = سعى. However, in this *Ayah*, “سَعْيًا” is both an *adverbial construct* in the place of an *infinitive noun*, to impart greater *marvel*. So, *strivingly* probably gives a close approximation for the idea, as it denotes *agility and vigor* of the gait.

⁵⁰⁶ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

⁵⁰⁷ See the *Lexicon* attached to this *Translation* for “*hekma*.”

(of) a grain^w sprouted-she^y seven ears^w in each ear^w (is) hundred-[grain]^w; and Allah doubles⁵⁰⁸ for whom^p [He] wills; and Allah (is) *Wa'seon*⁵⁰⁹ (*Surrounder and encompassing all things*), Omniscient.

اللَّهُ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَسِعَ عَلَيْهِمُ

262. Who^r they^z expend their possessions in Allah's path; afterwards neither they^z follow what they^z expended (with) *mannan*⁵¹⁰ (*ostentatious reminding of the favor personally rendered*) nor an annoyance^x; for them (is) their remuneration *enda* (*by munificence of/by Rule of*) their Lord; so neither (is) fear on them, and nor they sadden.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يَتَّبِعُونَ مَا أَنْفَقُوا مِنْهُ وَلَا أَدَى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

263. A say *ma'aroofon* (*popularly acceptable and not Sharey'ah disapproved maxim*) and a forgiveness^w (are) *khayron* (*choicer-/superior/worthier*) than a charity^w follows it^w an annoyance^x; and Allah (is) Rich Forbearer.

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَدَى وَاللَّهُ غَنِيٌّ حَلِيمٌ

264. O you, who^r they^z believed, let-not invalidate you^z yourⁿ alms^w/charities^w by the *manne* (*ostentatious reminding of favor personally rendered*) and the annoyance^x; like who^x [he] expends his possession for the mankind's ostentation; and [he] believes not by Allah and nor The Day The Last; so his parable/example (is) as a parable/example (of) a *ssafwanen* (*slick-rock*)^x on it^x *torabon* (*crushed sand*) then betided it^x *wa'belon* (*downpour^x / rainstorm^x*) and left it^x *ssaldan* (*hard slick-/bare*), not⁵¹¹ enable they^z on a thing of what earned they^z; and Allah divinely-guides not the people, the unbelievers.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُلْطِفُوا صَدَقَتِكُمْ بِالْمَنْ وَالْأَدَى كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

265. And a parable^x/example^x (of) whom^r they^z expend their possessions *ebtegha'a* (*earnest-quest of*) Allah's delight^w and firming of their selves^w (is) like a parable^x/example^x (of) a garden^w by a height^w, betided it^w a *wa'belon* (*downpour^x / rainstorm^x*) so churned-out-she^y its^w *okola* (*fruits/crops/-morsel/edibles*) twain-doubles; then *en* (if) not befell it^w *wa'belon* then dew; and Allah by what you^z work (is) *Ba'sseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَفَاتَتْ أَكْلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

266. Does long an *ahado*⁵¹² (*a lone/any one*) (of) you^b to be for him a garden^w of palm-trees^w and grapes⁵¹³, run^w from

أَيُّودُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ

⁵⁰⁸ The word “يُضَاعَفُ” means makes some thing its *equal*, i.e. *makes it double*, surely not manifold.

⁵⁰⁹ The word “*wa'seon*” is *singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “*the*” is prefixed to it, with a capital “T” and the word “*was'eon*” also with a capital “W,” to make “*The Was'eo*” then it becomes *one* of Allah's most beautiful names, meaning “surrounding and encompassing everything.”

⁵¹⁰ The word “*mannan*” or the deflected form “*manne*,” comes from the root word ‘*mann*’= “*من*” has *several meanings*, among them: (1) a boon graced by a favorer, an honorable and appreciable deed; (2) the *favorer* of the *graced boon openly reminds the recipient* of such a graced boon rendered earlier and thereby causing some kind of *chagrin* to such a recipient. This *second meaning* is *very much abhorred*, and is *invalidating of the reward or appreciation* on the part of the *recipient towards the favorer*; this second meaning is highly *dishonorable and loathsome*; (3) the kind of rain-like from the Heaven which become sweet and edible, the food for the Israelite during *Mosa's* (*Moses*) time with his people in the wilderness.

⁵¹¹ That is they *lack the strength* to *earn good or benefit desirable results* of what they had expended *ostentatiously*.

⁵¹² See the *Lexicon* attached to this *Translation* regarding “أحد.”

under it^w the rivers; for him in it^w of all the *thamara'te*^w (*trees/plants crops/fruits*)^w; and betided him the agedness and for him (*is*) a feeble progeny^{w514}; then betided it^w *eassa'ron*^x (*tornado*)^x in it^x (*is*) a fire^w; then burnt-she^y; like *tha'leka* (*afar-that-it*)^x Allah manifests for you^b the *Aya'te*^w (*signs/proofs/messages*) *la'alla* (*craving currently unavailable deed that/ perhaps*) you^b rethink you^z.

جَنَّةٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٧﴾

267. O, you who^r believed you^z: let-expend you^z from goodies^{w515} (*of*) what (*had*) earned you^c and of what *akbrajana* (*We emerged/produced*) for you^b of the land ^w-/Earth^w; and let-not wend you^z the *khabothe*⁵¹⁶ (*wicked/bad*)^x from it^x you^z expend, while not you^c (*are*)surely its^x takers, except that *toghmedbo* (*you^x slightly close yourⁿ eyes*) in it^x; and let-know you^z that Allah (*is*) Rich Hameedon⁵¹⁷ (*iteratively praised, multitudinous praiser He Himself*).

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِفَاحِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَفِيرٌ حَمِيدٌ ﴿٢٦٨﴾

268. The Satan promises you^b the indigence and [*he*] commands you^b by the profanity^{w518}; while Allah promises you^b forgiveness^w from Him and munificence; and Allah (*is*) *Wa'seon*⁵¹⁹ (*Surrounder and encompassing all things*), Omniscient.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٩﴾

269. You'a'tee ([*He*] *accords*) the *hekmeta*^{w520} (*wisdom*)^w (*to*) whom^p [*He*]wills;and whomever you'a'ta(*to be* [*he*] *accorded/given*) the *hekmeta*^w then *Qad* (*already and affirmatively*) ooteya ([*he*] *had been accorded/given*) *khayran* (*desirables/worthinesses/ goodnesses*) multitudinously; and not *yadhdhakkearo* (*repetitively-reminisce*) except the *alba'be's** (*hearts-intellects*)'s possessors.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٧٠﴾

⁵¹³ Invariably throughout The Qur'an when the reference is made to the "النخل و الأعناب" the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as "الكرم," never ever the mention of the "grapevine *per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*." In this respect, there is a *true Hadeeth in al-Bukharey and Muslim*, which directs the believers *not to refer to* "العنب" as "الكرم," because surely the "الكرم" is the *Muslim*. And in another narration: verily only that "الكرم" is the *heart of the believer*. See *نزهة الرياض شرح رياض الصالحين*. لـ محي الدين مستو و مصطفى سعيد، مؤسسة الرسالة، المتقين

⁵¹⁴ The word "ذُرِّيَّةٌ" linguistically has double meaning: (1) *ancestry* or (2) *progeny*. See *اللسان*. Clearly in this context *progeny* is what applies. Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendants* which are in reference.

⁵¹⁵ The word "طَيِّبَاتٍ" = "goodies" = "goodies," = a *feminine gender* means any thing *delectable and legitimate*.

⁵¹⁶ The word "*khabothe*" = "خبث" is a *past tense*, i.e. *that which is wicked/bad*, it has no English equivalent *per se*.

⁵¹⁷ The word "Hameed" = "حميد" linguistically means: (1) *multitudinously praised* and (2) *multitudinous praiser*.

⁵¹⁸ The Arabic word used is "الفحشاء" = the noun of "فاحشة" see *التاج*. And "الفحشاء" = "profanity" or "profaneness" means: *vulgar or irreverent say or action*, i.e. the *excess of ugliness in statement or action* by an entity, a person or a group, (2) or any of Allah's *proscriptions*, (3) or *fornication* (sexual intercourse between partners who are *not* married to each other) or *adultery* (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The *ugly excesses of say or action*, (4) *homosexuality*.

⁵¹⁹ The word "*wa'seon*" is *singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) *vastly spacious*, (3) *that which can comprehensively contain other thing*. When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one of Allah's most beautiful names*, meaning "surrounding and encompassing everything."

⁵²⁰ See the *Lexicon* attached to this Translation for "*hekma*".

* See the *Lexicon* attached to this Translation for The Qur'an's characterizations of "الأبواب" = the *albab's* possessors.

270. And what expended you^c of an expenditure^w or vowed you^b of a vow then verily Allah knows it^x; and not for the *dha'lemeena*⁵²¹ (*injustice-doers*) of succorers. وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ
271. *en(if)* you^z disclose/flash the alms^w/charities^w then *ne'emma* (*how excellent*) (*is*) indeed⁵²² it^w (*is*); and, if you^z conceal it^w and *to'atoha* (*you^z accord/give it^w to*) the indigents⁵²³, then it^{x524} (*is*) *khayron*⁵²⁵ (*superior/betterment/-goodness*) ^x for you^b; and [He]expiates a'n⁵²⁶ (*off*) you^b of yourⁿ *sayye'aa'te*^w (*demeritorious-deeds*)^w; and Allah by what you^z work (*is*) Proficient. وَإِنْ تَبَدُّوا الصَّدَقَاتِ فَبِعَمَّا هِيَ إِنْ تَخْفَوْهَا وَتُوْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
272. Not on you^s (*is*) their divine-guidance^{x527}; [and] but Allah divinely-guides whom^p [He] wills; and whatever expend you^z of *khayren*^x (*lawful: possession/provision-/desirable*) so surely (*it^x is*) for yourⁿ selves^w; and not expend you^z of *khayren*^x except *ebtegha'a* (*earnest-quest of*) Allah's [Face]^{x528}; and whatever expend you^z of *khayren*^x *youmvaffa*⁵²⁹ (*it shall be fully and augmentedly fulfilled*) to you^b while you^f (*are*) *nottodh'lamoona*⁵³⁰ (*to be wronged you^f*). لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ
273. For⁵³¹ the indigents, who^r (*had been*) straitened they^z in Allah's path, they^z cannot (*make a*) striking⁵³² in the land^w /Earth^w; reckons them rich the *ja'helo*⁵³³ (*he who acts ignorantly or incorrectly*) of the abstinence; know them [you^r] by their signa; not they^z ask the mankind importunately; and whatever expend you^z of *khayren*^x (*lawful: possession-/provision/desirable*)^x so verily Allah by it^x (*is*) Omniscient. لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ
274. Who^r they^z expend, their possessions, by the night and the day, secretly^x and openly^w then for them (*is*) their remuneration *enda* (*by munificence of/by Rule of*) their Lord; and neither (*is*) fear on them and nor they sadden. الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

521 The word "ظالم" in "فَاعِلُ الظلم" = "ظالمين" = "the injustice-doer," as "الظالم" = "injustice."

522 See the *Lexicon* attached to this Translation regarding "ما المصدرية," especially when for for *emphasis*.

523 See the *Lexicon* attached to this Translation for "الفقير" versus "المسكين," i.e. *indigent* versus *poor*.

524 The word "هو" refers to the *giving^x* which is a *masculine* in Arabic.

525 Some scholars say that *surplus-charity* is better to *conceal* it; but the *decreed* charity it is *best* to make it *overt*.

526 See the *Lexicon* attached to this Translation regarding the various meanings of the preposition "عن."

527 It must be pointed out here that "guidance" has *two distinct implications*: (1) guidance of *conveyance* and (2) guidance of *assistance*. The former just *shows* all Allah's Singular Way. Obviously, some *accept* it and others *reject* it, as *all have free choices*. The later, guidance of *assistance* points to the *special and personal* guidance extended by Allah to those who *accept Allah's Way manifest in His messengers and Writs*. This assistance to the faithful facilitates their endeavor and blesses their activities.

528 The expression "for Allah's Face" is a lofty *Qur'anic* expression from Arabic *tongue* expression meaning: *Allah's pleasure and countenance*, i.e. *not for expectation of thanks or any recompement from the recipient of the favor put forth or given by a giver*.

529 The word "يوفي" from "الوفاء" = "التمام," meaning *gathering the last component of any obligation to make or augment it a whole*. So "يوفي" means to be *endeavored and gathered the last part of an obligation and fully and augmentedly fulfilled*.

530 The word "wrong" has myriads of meanings, among them: *curtails or diminishes*, as in this *Ayah*.

531 That is to say, in this context, and Allah knows best, charity expenditure is mostly for the indigents.

532 The word "ضربا," translated as "strike." Both words in *Arabic* and in *English* the two words have *multiple meanings*. The Arabic is very *obvious* in this context, but the English may pose some *ambiguity*. So, it should be taken in one of its meanings of: "to set out or proceed, especially in a new direction."

533 The word "جاهل" = "jabelo" is rooted in "جهل" meaning: (1) was *ignorant of*, (2) *believed in some thing contrary to reality*, (3) *did some thing not accurate*. So the "jabil" is *he who acts ignorantly or incorrectly*.

275. Who^r they^z eat the usury not *yaqumo* (*they^z up-to-fulfill*)⁵³⁴ except just-as *yaqumo* [*he*] *ups-to-fulfill*) whom^x tramples him the Satan of the *mas'se* (*Satanic-madness*); *tha'leka* (*afar-that-it*)^x (*is*) because verily they said: surely only the selling (*is*) alike the usury; and (*had*): legitimized Allah the selling and [*He*] illegitimated the usury; so whoever came^x (*to*) him an exhortation^{w535} from his Lord and so [*he*] desisted, then for him what antedated and his matter (*is*) to Allah; and whoever [*he*] reverted then those (*are*) The Fire's^w companions they (*are*) in it^w immortals.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

276. Obliterates Allah the usury and *yourbey* [*He*] *waxes/grows*) the alms^w/charities^w; and Allah loves not every *kaffaren*⁵³⁶ (*ever/stout ingrate*), *atheemen* (*repetitive sinner*).

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

277. Verily who^r believed they^z and worked they^z the righteous-works^w and *aqamo*⁵³⁷ (*they^z upheld the prescribed obligations*) of the Prayer^w and *aa'taw* (*accorded/fulfilled they^z*) the *Zakata*^{w538} (*prescribed percentage of personal possessions*)^w for them (*is*) their remuneration *enda* (*by munificence of/by Rule of*) their Lord; and neither (*is*) fear on them and nor they sadden.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

278. O, you who^r believed you^z *ettaqo* (*let you^z reverentially guard not to displease*) Allah and let-you^z leave-off what remained of the usury, *en(if)* you^c were believers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾

279. So *en(if)* you^z did not, then let-you^z cognize/apprise by a war from Allah and His messenger; and *en (if)* repented you^c then for you^b (*are*) yourⁿ possessions' principals; neither *tadh'lemonoona* (*you^z wrong*) nor *todhblamoona* (*are to be wronged you^z*).

فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ زُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

280. And *en (albeit)* [*he*] [*was*] *usra'ten*^w (*financial strait*)^w possessor then a postponement^w to *mayara'ten*^w (*ease/-getting a weal*)^w; and, if *tassaddago* (*you^z remit as a charity*) (*if is*) *khayron* (*choicer/superior/worthier*) for you^b *en (if)* you^c were (*to*) know.

وَإِنْ كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾

281. And *ettaqo* (*let reverentially self-protect you^z*) a day^x (*to be*) returned you^z in it^x to Allah; afterwards each self^w (*shall be*) fulfilled⁵³⁹ what earned-she^y and they (*are*) not *yodhblamoona*⁵⁴⁰ (*to be wronged they^z*).

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

⁵³⁴ The word “يقومون” = “up” = “get up or rise” (in the intransitive sense, or in the sense of “maintain,” “sustain,” or “uphold.”)

⁵³⁵ The word “موعظة” rooted in “وعظ” = “exhort” or “admonish,” could mean: exhortation or admonition.

⁵³⁶ The word “كفار” strongly intensive singular masculine noun meaning: he who is ever/stout ingrate.

⁵³⁷ The word “أقام” in “أقاموا” has several meanings, but relevant to the Prayer there are two distinct but supportive of each other. But first what is the meaning of: “أقام؟” linguistically means:

“أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً”

So, “أقاموا” means they: (1) *upheld*, as in this *Ayah* (S2: 3). Also “أقام” has another “*sharey'ah*” prescribed meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: “And when you^g were in them, then you^g upped for them (*the second call for*) the Prayer,” (S4: 102). Note: Prayer and *how to be done* was established and revealed by Allah. Hence people do not establish Prayer they only maintain and perform it.

⁵³⁸ See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications.

⁵³⁹ See footnote 581 above regarding “توفي”.

282. O you, who^r believed you^z if mutually debited you^c by a debt^x to an *ajalen*⁵⁴¹ (*term-limit*) *musamma*⁵⁴² (*that which is designated and/or named*), then let⁵⁴³ write it^x you^z; and let write between/among you^b a writer by [the] justice; and let not *ya'aba*⁵⁴⁴ (*categorically-refuses*) a writer to write [he] just-as what taught him Allah; so let write [he] and let dictates who^x (*is*) on him the *haqqo*⁵⁴⁵ (*right/just-due/debt*), and let *yatta'qe* (*he reverentially guards not to displease*) Allah, his Lord, and let-not diminishes⁵⁴⁶ [he] of it^x a thing; then *en* (*if*) [was] who^x (*is*) on him the *haqqo* (*is*) a mooncalf, feeble, or cannot dictate he, then let dictate his guardian by [the] justice; and *istash'bedo* (*let-see/witnessing you^r*) two witnesses-/testifiers of yourⁿ men; then *en* (*if*) not [both] were two men, then a man and two women, of whom^p you^z approve of the witnesses, that *tadhella*⁵⁴⁷ (*forgets*) an *ebda*⁵⁴⁸ (*a lone-she^r/any she-one*) them^y, then reminds an *ebda* them^y the other^w; and let not *ya'aba* the witnesses/testifiers, if when⁵⁴⁹ (*had been*) summoned they^z; and let-not weary you^z to you^z write it^x small^x or big^x to its^x *aja'le*⁵⁵⁰ (*term-limit*)^x; *tha'lekum* (*collective-afar-that*) (*is*) *aqsatto*⁵⁵¹ (*more just*) *enda* (*by Rule of*) Allah, and upright-straighter⁵⁵² for the testimony^w and closer/lower⁵⁵³ that not suspect you^z; except that be^w [*it^w*] a present^w (*i.e. immediately exchanged*) trade^w you^z administer it^w among you^b then not on you^b a *jonabon*⁵⁵⁴ (*sin*) that not write it^w you^z; and let-cite you^z witnessing when mutually you^c sell; and let-not *youdharra* (*mutually harm*) (*to/on*) a writer or a witnesser; and *en* (*albeit*) you^z do, then verily it^x (*is*) a *fosoqon*⁵⁵⁵ (*rebellion vis-à-vis Allah's command*) by you^b; and *ettaqo* (*let reverentially guard you^r not to displease*) Allah; and Allah teaches you^b and Allah by every thing (*is*) Omniscient.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنَتْ
بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ
وَلْيَكُتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ
وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا
عَلَّمَهُ اللَّهُ فَلْيَكُتُبْ وَلْيَمْلِكِ الَّذِي
عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا
يَنْخَسِ مِنْهُ شَيْءًا فَإِنْ كَانَ الَّذِي
عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا
يَسْتَطِيعُ أَنْ يَمْلِكَ هُوَ فَلْيَمْلِكْ وَلِيُهُ
بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ
رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ
فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ
الشَّاهِدَةِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ
إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ
الشَّاهِدَةُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا
أَنْ تَكْتُمُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى
أَجَلِهِ ذَلِكَكُمْ أَقْسَطُ عِنْدَ اللَّهِ
وَأَقْوَمُ لِلشَّاهِدَةِ وَأَدْنَى أَلَّا تَرْتَابُوا إِلَّا
أَنْ تَكُونَ تِجَارَةً حَاضِرَةً
تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ
جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا
تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ
وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ
وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ
بِكُلِّ شَيْءٍ عَلِيمٌ

⁵⁴⁰ The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

⁵⁴¹ The word “الأجل” means term-limit, see اللسان.

⁵⁴² The word “*musamma*” is masculine, singular, subjective noun, meaning: *that which is designated and/or named*.

⁵⁴³ The word “فاكْتُبُوهُ” is an imperative command verb, hence denoted by “let, in parenthesis, as the text does not have “let” per se.” It is in the imperative to express a command to put the debt in writing.

⁵⁴⁴ The Arabic word “أبى” means: [he] refused definitively, i.e. categorically-refused, there could be no future compliance.

⁵⁴⁵ The “just due” means the payable debt, which is the right amount on him.

⁵⁴⁶ The word “بخس” in “تبخسوا” carries two distinct but supportive or almost synonymous meanings: (1) under-value, (2) diminish the value.

⁵⁴⁷ The word “ضل” has several meanings, among them: wasted, misled, forgot (as in this context), inclined, swerved, and strayed. See اللسان.

⁵⁴⁸ See the *Lexicon* attached to this Translation regarding “أحد.”

⁵⁴⁹ See the *Lexicon* attached to this Translation regarding, “ما المصدرية,” especially when for emphasis.

⁵⁵⁰ The word “الأجل” means term-limit, see اللسان.

⁵⁵¹ The word “*aqsat*” = “أقسط” is based on the root word “*qasat*” = “قسط” meaning: (1) was absolutely just, i.e. by the balance, not a hair of difference. (2) Justice per se, could be rendered by mutual consent between the disputing parties, if one party gives up or in for the sake of agreement. But in terms of (1) the “balance” is the judge; every party receives its absolute dues, leaving no room for any compromise.

⁵⁵² The word “أقوم” has a double meaning of “uprightness/morally correct” and “straightness.” See الطبري and اللسان.

⁵⁵³ That is nearer (closer) to your recollection so as not to suspect.

⁵⁵⁴ See the *Lexicon* attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “جناح” = no sin.

⁵⁵⁵ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections.

283. And *en(if)* you^c were on a travel and not found you^z a writer, then pledges^x/securities^x *mugboodhaton* (*it^w being hand-received*); then, *en(if)* trusted some (*of*) you^b some, then let *youaddey*⁵⁵⁶ (*personally deliver or perform his full obligations*) who^x [*he*] (*had been*) entrusted his *amanata*^{w557} (*entrustment/entrusted article/deposit/duty/responsibility*)^w and *leyatta'qey* (*let he reverentially guard not to displease*) Allah, his Lord; and let-not conceal you^z the testimony^w; and whoever [*he*] conceals it^w then surely it^x (*is*) sinner his heart^x; and Allah by what you^z work (*is*) Omniscient.

وَأَن كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا
فَرِهَنٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم
بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ
وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ
وَمَن يَكْتُمْهَا فَإِنَّهُ إِثْمٌ قَلْبُهُ
وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

284. For Allah what (*are*) in the Heavens^w and what (*are*) in the Earth^w; and *en(if)* you^z disclose/flash what (*is*) in yourⁿ selves^w or you^z hide it^x reckons⁵⁵⁸ (*up with*) you^b Allah by it^x; then [*He*] forgives whom^p [*He*] wills and [*He*] torments whom^p [*He*] wills; and Allah over every thing (*is*) Omnipotent.

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَأَن تُبَدُّوا مَا فِي أَنفُسِكُمْ أَوْ
تُخْفُوهُ يُحَاسِبُكُم بِهِ اللَّهُ فَيَغْفِرُ
لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

285. Believed the messenger by what (*had been*) descended to him from his Lord and the believers, each believed by Allah and His angels and His books and His messengers; not differentiate [*we*] between *anabaden*⁵⁵⁹ (*alone/any-one*) of His messengers; and said they^z: we (*had*) heard and we obeyed; (*we seek Your*^g) your^t forgiveness O, our Lord: and to You^g (*is*) the destiny.

وَأَمِنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ
رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا
سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا
وَالَيْكَ الْمَصِيرُ

286. Not charges Allah a self^w except its^w capacity; for it^w what earned-she^v and on it^w what *ektasaba*^{f60} (*reciprocally earned-she^v*); O, our Lord: let-not *toaa'kbethona*⁵⁶¹ ([*You*^s] *retributively-punishes us*) *en(albeit)* we forgot or we erred; O, our Lord, and let-not [*You*^s] load on us *essran*⁵⁶² (*severe/-heavy/ personal/and most burdensome obligation*) just-as (*had*)

لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا
مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا
لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا
حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا

⁵⁵⁶ With respect the word “*youaddo*,” it is to be noted that it is from “أداء,” meaning: *personally performing (the obligation)*, e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee’s legal representative*. This is in contrast to “*waffa*”= “وَفَّى” *paid the full obligations in any way*.

⁵⁵⁷ The word “أمانته” has several meanings: (1) an article of material things entrusted to the keeping of a trustworthy person; (2) a sum of money deposited in the trust of some person or an entity; (3) any duty that is charged by a higher authority to a person.

⁵⁵⁸ The verbal expression “*reckons with*” according to the dictionary means: “*To come to terms or settle accounts with.*” See *The American Heritage Dictionary*.

⁵⁵⁹ See the *Lexicon* attached to this Translation regarding “أحد.”

⁵⁶⁰ The word “إكتسبوا” rooted in “افتعل، و ليس فاعل أو تفاعل”= “الإفتعال”= “*spurious-reciprocity*,” not a genuine mutuality, as by *doing* and *redoing* the deed repetitively the doer *likes* the deed and the deed *likes* the doer, consequently the doer gets *accustomed* to the deed, making a consortial relation with the deed itself and giving rise to “الإفتعال”= “*spurious-reciprocity*.” Also, “اكتسبت” has *more* letters-construct implying *more* positive or negative meaning, in this case a negative one. So this *self* had *intentionally conditioned its entity to earn* all it had earned which ultimately would be not for it but on (i.e. *against*) it.

⁵⁶¹ The word “يؤاخذهم” in “يؤاخذهم” means *retributively-punishes*, certainly not “*blames*,” as what some might presume. See *اللسان*. In the *Ayah*: “*had Allah retributively-punished the people by their injustice, [He] (would have) not left over it (the Earth) of a she-moving-creature*” (S16:61) is a positive proof of this fact, i.e. that “أخذ” is *retributively-punished*.

⁵⁶² The word “*issran*” or “*issran*” or “*issren*” all mean the same, only grammatically deflected. Thus, “*issran*” has many meanings, among them: (1) the *severe and heavy burden*, that is *imposed* on a person which *he and he alone is to carry and discharge its full obligations, with no permission for assistance by any one else*; (2) *severe, heavy, personal, and most burdensome obligation*; (3) *imprisonment and restriction*; (4) *grave sin*; (5) *burdensome covenant*.

loaded [You^s] on whom^r of before us; O, our Lord: and رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

let-not *tobammilna* ([You^s] *iteratively burden us*) what not (*we have*)capacity^w for us by it^x; and let-pardon *a'n*⁵⁶³ (*regarding*) us [You^s], and let-forgive *a'n* us [You^s] and *urhamna*⁵⁶⁴ (*let-mercy-give us*); You^s (*are*) our Guardian, so let-succor us [You^s] over the people, the unbelievers.

⁵⁶³ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*.

⁵⁶⁴ The word “رحمة”=“mercy” in Arabic “رحمة” is *unlike* its English equivalent, in that “رحمة” can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the command-tense for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to transliterate it: “*urham* ([You] *mercy-gave*) us,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *You mercy us*,” which *cannot* be said in accurate English, as there is *no verb* in English for the word “mercy.”+